Astrological Institutions.

Being a perfect

ISAGOGE

To the whole

Astral Science;

OR

Judgment of the Nature, Vertue and Influence of the Celestial Bodies upon the Terrestrial.

By which

Active (not Compulsive) Virtue, all manner of Questions incident to sublunary Actions, Affairs and Conditions, are resolved according to the Position of the Heavens.

By a Student in Physick and Astrologie.

London, Printed by *J. C.* for *Samuel Speed*, at the signe of the Printing-Press in S. *Paul's* Church-yard. 1658.

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London, Printed by *J. G.* for *Samuel Speed*, at the Sign of the Printing-Press in *S. Pauls*. Church-yard. 1652.

To his honoured Friend *Mr.* Richard Laford *of* London, Doctor *in* Physick.

The Author consecrates these his labours, with his Vote *of all true happiness.*

SIR,

MY Obligations being many to you, retains me a *Clyent* to your *Patronage*, to take into your *Adoption* and

Tuition this ſmall Peece; and with your *judicious* Eye, correct my *Erratae*, and protect it againſt *hare-brain'd Zeal*, and *blockiſh Ignorance*; for I preſume, in your judgment, this ſubject will appear to proceed from truth; for *eruditi poſſunt judicare*; *rudes*, *diſcere*; *ſcioli*, *neutrum*.

I ſhould be glad, *Sir*, to be taught what herein is *amiſs*, and glad I am to benefit others with theſe manifeſt truths which are not *amiſs*; nor, I am ſure, will not come unacceptable to any but thoſe whoſe muddy Brains are poſſeſt with ſuch *Stupidity* and

and *dulneſs*, that rather then they will take pains to ſearch into theſe *ſublime*, *ancient* and *noble Sciences*, will chuſe rather to remain in the dark and thick *foggy* miſts of *Ignorance*, in the *common Lay-ſtall* of a City: like the *Swine* that will eat the *Acorns*, but never look up to the Tree; ſo they can willingly receive the ſweet influence of the *Cœleſtial* Bodies, yet cannot endure to be acquainted with their Natures that cauſe it: but I know, *Sir*, your more noble Soul will lead you forth to the *Contemplation* of this Cœleſtial *Tempe*, where you may behold

the

the divine *harmony* of the heavenly *Sphears*: this I therefore *zealously* prefer to your *Patronage*, wishing you all *accumulations* of felicity, present and future: I conclude,

Yours devoted.

To

To the Reader.

Reader,

TAke here in good part, these my pains, which I willingly bestow upon you, knowing that Subjects of this nature, are much wanting: we have many voluminous Bulks in Latine, of the sublime and noble Science of Astrologie, yet the corruption of time, suffers them to go out of print; neither are they understood by every genuine Soul who would gladly be acquainted with these Mysteries, but cannot study them from any other but his Mother-tongue: I have here bestowed my pains for your good, to collect a compendious Treatise, which will sufficiently initiate you in the perfect and exact Rudiments of Astrologie. I have, in composing this Treatise, been a partaker both of pains and pleasure; and now to you publickly and freely, tender the profit: yet I would not willingly be, as formerly I have been, served as Virgil, when he wrote a Verse, and another owned it; which occasioned these lines in answer. Sic vos non vobis, &c.

So

So you, not for your ſelves, poor Birds, your Neſts do build in Trees.
So you, not for your ſelves, ye Sheep, do bear your tender Fleece.
So you, not for your ſelves, your Honey gather, little Bees.
So you, not for your ſelves, your Necks, poor beaſts, with Harrows ſqueeze, *T. P.*

So may I ſay, that I, not for my ſelf, but for the profit of others, have beſtowed much pains in collecting many of the choiceſt Authors which could come to my hands, both of this Art of Aſtrologie, *and alſo of* Phyſick, *which I have rendered in the* Engliſh *tongue; ſome whereof have long ſince been publick, others will ſhortly appear.*

Farewel.

Aſtrological

Astrological Institutions.

Of the Division of the Cœlestial Globe; how the Signes thereof are ordained and disposed; why they are onely twelve, and not more nor less; and of the nature, names and qualities of the Signes.

THey who desire to attain to the perfection of this Cœlestial Study, ought first to initiate themselves well and perfectly in the Grounds and Rudiments thereof.

To which end, it is first to be understood, that the Circle of the Zodiack is divided into twelve equal parts, called Signes, which are thus named and characted as follow:

♈, ♉, ♊, ♋, ♌, ♍,
Aries, Taurus, Gemini, Cancer, Leo, Virgo,
♎, ♏, ♐, ♑, ♒, ♓.
Libra, Scorpio, Sagittary, Capricorn, Aquary, Pisces.

As thus you see them stand placed, so are they

oppoſite one to another in the Zodiack. As ♈ i oppoſite to *Libra*, ♎ to ♓, and ſo of the reſt. No if a Queſtion ſhould be asked, why or what is th reaſon there are twelve Signes, and no more no leſs? one reaſon may be given, that twelve is more efficacious number then any other; bu that not being much efficacious, another reaſon i becauſe that all elementary Bodies are compoſe of four Elements, to wit, Fire, Aire, Water an Earth. And theſe Elementative Individuals, an all the parts of the Individuals, do conſiſt of the four Elements; and to every Individual there ar incident three things, to wit, beginning, *mediu* and end; which being multiplyed by four, mak twelve.

From hence it comes to paſs, that three of the Signes are Fiery, three Aiery, three Earthy, thre Watry; which are called Triplicities: as ♈, ♌ ♐ are Fiery Signes, therefore theſe three make th Fiery Triplicity. ♉, ♍ and ♑ Earthy, and mak the Earthy Triplicity. ♊, ♎, ♒ Aiery, and mak the Aiery Triplicity. ♋, ♏ and ♓ Watry, an make the Watry Triplicity.

And thus it is found out, that there are one twelve Signes, no more nor leſs: more there coul not be, becauſe every one acteth Univerſally up on the four Elements, and every one of them o perateth upon the Element aſſigned and deputed to him, according to the threefold *ens*, viz. *Prin cipium*, *Medium & Finis*. Wherefore becauſ the Signes act according to their Triplicity upo every Element, and the Elements are four onely it is neceſſary that there ſhould be onely twelv Signes, neither more nor leſs, becauſe ♈, ♌, ♐ are

are Fiery; ♉, ♍ and ♑ Earthy; ♊, ♎ and ♒ Aiery; ♋, ♏ and ♓ Watry.

After what manner, and what Operations the Signes have upon the Elements.

Having now declared that the Signes do act and operate upon the Elements; we shall now set forth upon what Element every Signe acts, and after what manner: for ♈, ♌, ♐, becauſe they are Fiery, operate upon the Fiery Element, but after a diverſe manner.

Of Aries.

Aries operateth upon the Fiery Element, impreſſing thereinto temperate heat and dryneſs, thereby quickning and preſerving life; and is the nouriſher and beginner of the natural motion of all things Animal and Vegetable; by his heat and quickning dryneſs, cauſeth generation of Animals, and all Vegetables to germinate and ſhoot forth their Branches, Leaves and Flowers.

Of Leo.

The operation of *Leo* upon the Fiery Element, is hot and dry, remote from temperature; ſo that with it, nature beginneth to move to the diminution and abatement of the Leaves of Trees and Fruits, and to decline them to deſtruction.

Of Sagittary.

Sagittary impresseth into the Fiery Element heat and dryness, void of all temperature; thereby causing destruction of Seeds and Herbs, Leaves of Trees, and hurt to many living Creatures.

And this is the natural operation of these three Fiery Signes upon the Element of Fire their Triplicity.

Of the Earthy Triplicity, and first of Taurus.

Taurus, ♉ and ♍, which are Earthy Signes, do operate upon the Element of Earth, but also diversly; as ♉ operates upon the Earth, impressing thereinto temperate cold and dryness profitable to the Earth, causing by this temperament springing of Buds and Flowers, the generation of many sensible Species, and an augmentation of Vegetables.

Of Virgo.

The influence of this Signe worketh upon the Earth cold and dryness, hardly temperate, but tending rather to destruction; through the which although Vegetable things receive some detriment and diminution, Herbs wither, and the Leaves of Trees fall; yet is the coldness thereof not altogether exempt from temperature; for although some things perish, yet others are engendred, some Herbs begin to bud and spring again.

Of

Of Capricorn.

Capricorn impresseth upon the Earth cold and dryness, void of temperature, destroying Seed, Herb and Tree; so that nature is not moved, nor few Animals generated, and those onely Domesticks; neither do Seeds or Trees bud or grow, unless casually.

Of the Signes of the Aiery Triplicity; and first of Gemini.

Gemini, ♊ and ♒, do also operate upon the Aiery Element, according to their diverse natures; for *Gemini* affecteth with a temperate disposure of heat and moisture, comforting nature and natural heat, bringing odoriferous smells, and a pleasant temperature of Air, producing Seeds to Fruits.

Of Libra.

Libra impresseth into the Air heat and moisture, but somewhat declining it from temperature, causing it to be thick, gross and mixt, and vertible to the individual Species of nature, as Seeds, Herbs, and boughs of Trees.

Of Aquary.

Aquary operateth upon the Aiery Element heat and moisture, but untemperate, noisome and hurtful to all Seeds and things Vegetable; bringing hurt and destruction thereunto.

Of the watry Signes; and first of Cancer.

Cancer, ♋ and ♓, which are Signes of the Watry Triplicity, and do diversly cast their several influences upon that Element.

Of Cancer.

Cancer impresseth upon the Watry Element coldness and moisture temperate, and apt for the nutritiou of nature; having a comfortable and temperate humidity, whereby all things, both Animal and Vegetable, do live and are maintained.

Of Scorpio.

Scorpio operates upon the Watry Element, imparting thereunto coldness and moisture exempt from all temperature; bringing rather corruption then generation, nutriment or preservation.

Of Pisces.

Pisces operates upon the Watry Element by an influence of coldness and moisture, exempt from temperature, inclining to the destruction of Animals, Seeds and Vegetables, by reason of the corruption which *Pisces* impresseth upon the water.

Thus you see the several influences of the Signes upon the four Elements according to their Triplicity. Now we come to their several successive description and signification as they follow one another in order in the Zodiack. The

The particular significations of the twelve Signes.

Of Aries.

Aries is a Signe of the Fiery Triplicity, by nature hot and dry, Oriental, Masculine, Diurnal, Moveable, Cardinal, Bestial, Luxurious, Intemperate and Violent: the day-House of *Mars*.

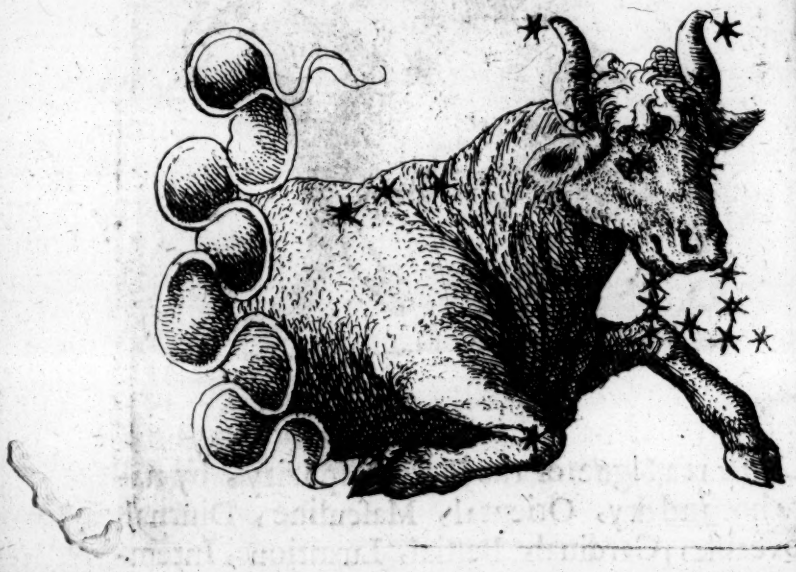
Of places, this Signe signifies hilly and sandy Grounds, unfrequented places, where Theeves seek refuge in Houses, places where Sheep and small Cattle do feed or use to be; the covering, seeling or plaistering in Houses, Stables of small Beasts, Brick or Lime-kills.

The person described by this Signe, is a dry Body, not very tall, leane, strong well-set Limbs, and lusty Bones, long Visage, black Eye-browes, a

long Neck, thick Shoulders, a brown or swarthy Complexion.

Diseases which this Sign affects our Bodies with are Pushes, Wheals and Pimples in the Face, Small-Pox, hare-Lips, *Noli me tangere*, Polypus, Headach, Baldness, Toothach, Ringworms, Apoplexies, Megrims and falling Sickness.

Of Taurus.



The second Signe successively in the Zodiack, is *Taurus*, which is a Signe (as before is said) of the Earthy Triplicity, the night-House of *Venus*, Meridional, cold and dry, melancholy, fixed and Nocturnal, Domestical and Bestial.

It signifies Sellars, and low Rooms in Houses; low Houses, and places where harness and instruments of Cattle are laid up; Stables of Horses; Pastures where no Houses are neer; plain Grounds;

or places newly grub'd, wherein ſome Corn is ſowed, neer Trees or Hedge-rows.

It deſcribes a ſhort, but well-ſet ſtrong compoſed Stature, broad Forehead, great Eyes and Face, great Mouth and thick Lips, groſs Hands, and black rugged Hair.

Diſeaſes its influence cauſeth, are Kings Evil, Wens, ſore Throats, Quinzies, Ulcers and Impoſthumes in the Throat, and defluxions of Rheum falling into the Throat.

Of Gemini.

Gemini, the third Signe, is of the Aiery Triplicity, the day-Houſe of *Mercury*, is by nature hot and

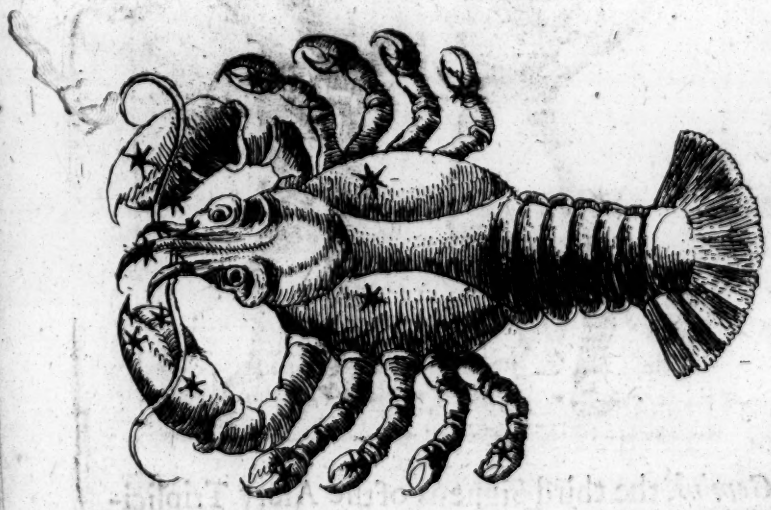
and moist, Sanguine, Diurnal, common, a double-bodied humane Signe, Occidental, Masculine.

The places by this Signe signified, are Wainscot Rooms, Plaistering, and Walls of Houses, Halls, playing places, Mountains and hilly places, Barns, Store-houses for Corn, Coffers, Chests, high places.

The person by him described, is a straight tall Body, of a Sanguine Complexion, but dark and obscure, long Armes, the hands and feet oftentimes short and fleshy, the hair dark, inclining to black; a strong active Body, a piercing wanton hazle Eye, a good sight, and a perfect judicious understanding.

Diseases this Signe signifies, are Distempers in the Fancy and Braine, Windinesse in the Reynes, Infirmities in the Arms, Shoulders and Hands, corrupted blood.

Of Cancer.



This

This is the fourth Signe of the Zodiack, and of the Watry Triplicity, the House of the Moon, Septentrional, cold and moist, phlegmatique, fruitful, feminine, nocturnal, moveable, solstitial, mute and slow of voice.

The places it delights in, are the Sea, great Rivers, and Navigable Waters; places neer Rivers, Brooks, Springs, Wells, Sellars, Wash-Houses, Marsh-Grounds, Ditches, where Rushes grow, Sedges, Sea-banks, Trenches and Cisterns.

The persons by this Signe described are commonly of a short low Stature, something broad towards the Shoulders or upper parts; the Visage round, a pale sickly Complexion, the hair a sad brown, little Eyes: if a Woman, apt to have many Children.

Diseases it signifies, are all imperfections in the Breast, Stomach and Paps, Cancers in the Breast, weak Digestion, a cold Stomack, Ptisick, Salt phlegm and rotten Coughs, Hydropical Humours, and Imposthumes in the Stomach.

Of

Of Leo.

Leo is the fifth Signe ſucceſſively in the Zodiack and the ſecond of the Fiery Triplicity; it is by nature hot and dry, Maſculine, Cholerick, Diurnal, Commanding, Beſtial, Barren, the Houſe of the Sun.

It ſignifies places where wild Beaſts frequent, as Woods, Foreſts, Deſerts, ſteep cragged Rocks, and inacceſſible places, Kings Palaces, Caſtles, Forts, Parks; in Houſes he ſignifies places where Fire is kept, or neer a Chimney.

It repreſents a full large Body, ſomething exceeding a middle Statute, a great head, large ſtaring or goggle Eyes, a quick ſight, narrow ſides, broad Shoulders, a dark flaxen or yellow curling Hair

Hair, a ruddy fierce Countenance, a high sanguine Complexion, a strong, valiant and active Body.

Diseases signified by this Signe, are sickness, and pains in the Ribs, Sides and Back, Pleurisies, Convulsions, Trembling or Passion of the Heart, burning Feavers, sore Eyes, Plague, Pestilence, and yellow Jaundies.

Of Virgo.

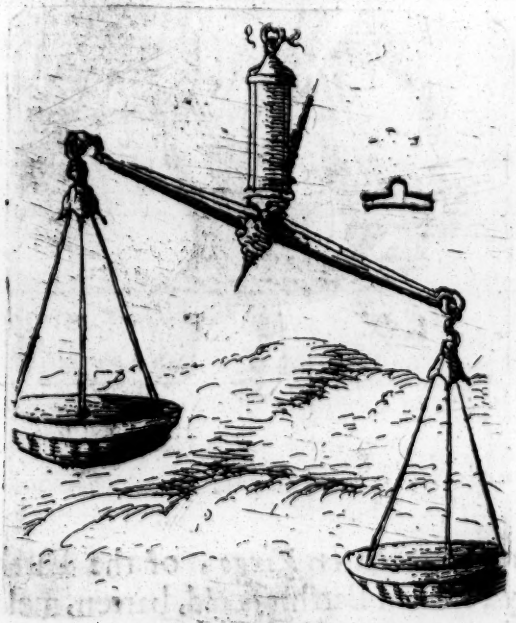
The sixth Sign is *Virgo*, of the Earthly Triplicity; it is an Earthly, cold, barren, melancholy, feminine, nocturnal, Southern Signe, the House and Exaltation of *Mercury*. The

The Places by this Signe ſignified, are Studies where books are, Cloſets, Dayry-houſes, or places where Butter and Cheeſe is kept, Corne-fields, Grainaries, Malt-houſes, ricks of Hay, Barly, Wheate or Peaſe.

It deſcribes a decent well-compoſed Body, a mean ſtature, a well-favoured ruddy Brown Complexion, black Hayr, not very beautiful, the Voice ſhrill, the Members all inclining to brevity; a diſcreet judicious well-ſpoken Perſon, ſtudious and addicted to Hiſtory.

The Diſeaſes he excites in the Body, are all diſeaſes in the Belly, Wormes, Winde-Cholick obſtructions in the Bowels and Meſeraicks, croking in the Guts, infirmities in the Stones.

Of Libra.



The places it represents, are Upper roomes in Houses, Chambers, Garrets, one Chamber within another. In the Fields, it signifies Ground neer Windmils, Barnes or stragling Out-houses, Saw-pits, or places where Wood is cut, sides of Hils and tops of Mountains, grounds where Hawking and Hunting is used, sandy or gravelly Fields, a pure serene and sharp Ayr.

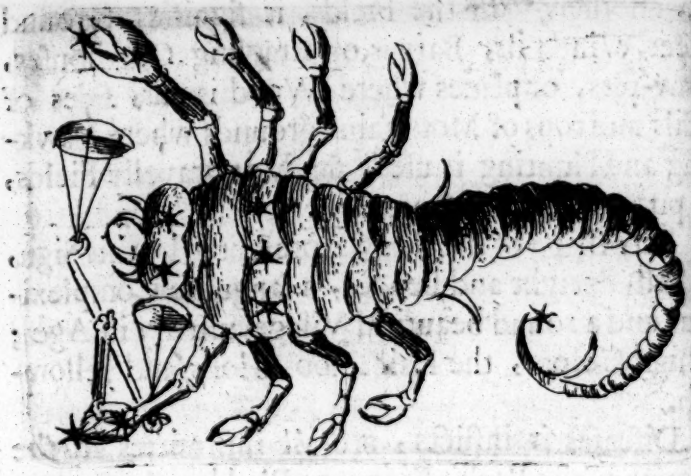
The shape of the Body represented by this Sign, is tall, streight and slender, a sanguine Complexion, and a round beautiful Visage, usually in Age; a high Colour, the Hair smooth, long and yellowish.

Diseases it inflicts, are all infirmities in the Reyns of the Back, Kidneys, Bladder, Loynes or Haunches, as Stone, or Gravel, Heats, Ulcers, Inflammations, or weakness in the Reyns, Kidneyes, Loynes, Bladder and Back, and Corruption of Blood.

Libra or the Balance, is the day-House of *Venus*; a Signe of the Ayery Triplicity, hot and moist, Occidental, Sanguine, Masculine, Moveable, Cardinal, Humane, Equinoctial.

Of

Of *Scorpio*.



Scorpio is a Sign of the Watry Triplicity, the Houſe and Joy of *Mars*; it is cold, watry, nocturnal, phlegmatick, Feminine, fixed, and Northern.

The places it ſignifies, are ſuch as creeping venemous Beaſts uſe, Sinks, ſtinking Lakes, muddy marſh Grounds, Kitchins, Larders, Waſh-houſes, Gardens, Orchards, Vineyards, ruinous Houſes neer water.

He perſonates a ſtrong able Body, Corpulent, a broad Face, a muddy duskiſh Complexion, the Hair dark, thick and curling; a ſhort neck; the body hairy: ſubtil and deceitful perſons.

Diſeaſes ruled by this Signe, are Gravel and Stone in the Bladder, Ruptures, Fiſtula's, Gonorrhæa's, Piles, Ulcers in the Matrix, all infirmities in the Privie parts.

Of

Of Sagittary.

This is a Signe of the Fiery Triplicity, the House and Joy of Jupiter: it is by nature hot and dry, fiery, masculine, cholerick, diurnal, common, bi-corporeal or double bodyed.

The Places it signifies, are stables or places where Horses and great Cattle are kept; it signifies hils, the highest places of Lands and grounds; upper-rooms in Houses, and places neere the fire.

The Personage and shape of Body hereby signified, is well favoured, a long visage, the Complexion ruddy like sun-burnt; chesnut coloured hair, a middle stature, and strong body.

It signifies all Diseases, Fistulaes and hurts in the thighes and Buttocks; denotes Feavers, and Blood over-heated; hurts by falls from Horses or

four-footed Beasts, by fire, heat and intemperance.

Of Capricorne.

This Signe is of the Earthly Triplicity, th
House of *Saturn*, and Exaltation of *Mars*, and
by nature cold and dry, Nocturnal, Melancholy
Earthly, Feminine, Solstitial, Meridional, Move
able, Domestick, four-footed and Cardinal.

The Places it signifies, are Oxe or Cow-stalls
Calves or Sheeps-pens, and places where Sheep
feed; where old Wood is laid up, Tools for hus
bandry, and sayls for Ships, or such like materials
are kept; barren, bushy, thorny or fallow Fields
Dunghils or Laystals, dark low places in House
neer the ground or threshold.

The Persons signifyed by this Signe, are usually
of a low Corporature, dry Bodies, slender, leane
lon

ng Visage, little Beard, black Hair, narrow Chin, tle Neck and narrow Breast.

Diseases it signifies, are Leprosie, Itch, Scabb, d all Diseases incident to the Knees, as straynes, actures, dislocations, and the like.

Of Aquary.

Aquary is a Signe of the Ary Triplicity, by nature hot and moist, Masculine, Western, Sanguine, Diurnal, Humane, Rational and Fixed, the day-House and Joy of *Saturn*.

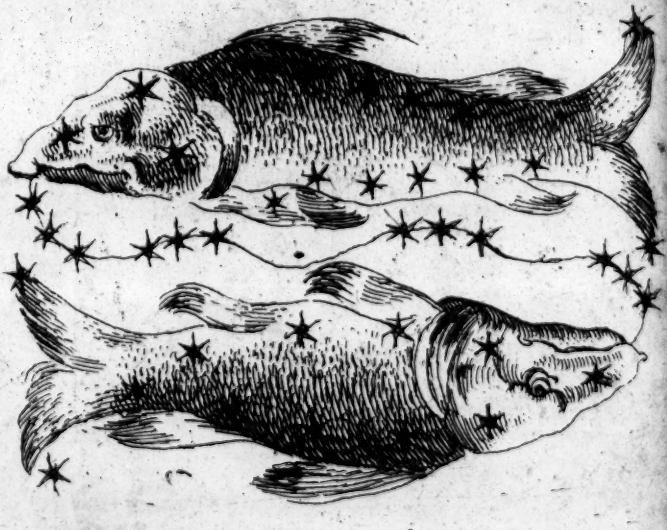
It signifies Minerals, new digged Quarries of

ſtones, hilly and uneven places, Springs or Co
duit-heads, Vineyards, Roofs, Eaves or the upp
parts of Houſes.

It denotes a thick, ſtrong and well-compo
Corporature, not tall; Sanguine fair Complexi

The Part of the Body it rules, is the Legs, fr
the Knees to the Ankles; and all Diſeaſes in
dent to thoſe parts, Cramps, Winde by Melanch
ly coagulated in the Veins or Blood.

Of Piſces.



Piſces the Twelfth and laſt in the Zodiack
is a Signe cold and moiſt by nature, of the VVat
Triplicity, Boreal, Feminine, Nocturnal, Bi-co
poreal or double bodyed, Phlegmatick and Com
mon; an Effeminate, Idle, Sickly Signe: the Houſe
of *Jupiter*, and Exaltation of *Venus*.

The Places ſignified by this Signe, are VVatry ounds and Springs, frequented with fowls; fiſh- nds and Rivers full of Fiſh, places where Her- tages have been, Moates, VVater-mills; in ouſes it ſignifies places neer the VVater, ſome Vell or Pump, or place where VVater ſtands.

The Corporature of Body this Signe Perſo- es, is ſhort, and not very handſome; the Face ge, Complexion pale, Body fleſhy, and ſome- at inclining to crookedneſs.

The Diſeaſes it governes, are all Infirmities in- ent to the Feet, as Lameneſs, Aches, Gout, ilblaynes, cold and moiſt Diſeaſes; and likewiſe, Phlegmes, Scabs, Itch, Botches, Boyles and ers proceeding from putrifaction of the Blood.

You muſt underſtand that the Twelve Signes divided into two parts, that is, every Signe his oppoſite; and *Alchabitius* calls ſix of them tentrional; that is, from the beginning of the ne *Aries* to the end of *Virgo*; and ſix Merici- l, that is, from the beginning of *Libra* to the of *Piſces*.

Thus you may ſee them here ranked in oppoſiti- and placed one againſt another, with their La- and Greek appellations and ſeveral Chara- rs.

Septemtrional.	*Meridional.*
♈ Aries κριὸς	♎ Libra ζυγὸς ἢ χηλαὶ
♉ Taurus ταῦρος	♏ Scorpio σκόρπιος
♊ Gemini δίδυμοι	♐ Sagittarius τοξότης
♋ Cancer καρκινος	♑ Capricorn αιγόκερως
♌ Leo λέων	♒ Aquarius ὑδροχόος
♍ Virgo παρθένος	♓ Piſces ἰχθύες

Six of these Signes are said to be of Right, D
rect or long Ascention, that is, from the beginni
of *Cancer*, to the end of *Sagittary*; and six
short or Oblique Ascention, that is, from the b
ginning of *Capricorne* to the end of *Gemini*.

So that Signes of Right or long Ascention, a
♋ ♌ ♍ ♎ ♏ ♐; Signes of Oblique or short
scention, are ♑ ♒ ♓ ♈ ♉ ♊.

Signes commanding, are ♈ ♉ ♊ ♋ ♌ ♍.

Signes obeying, are ♎ ♏ ♐ ♑ ♒ ♓.

Signes of long Ascention continue two hours
more in the Ascendent, and Signes of short Asc
tion doe arise some in less then an hour, some mo
which you may see in the table of Houses.

The whole Zodiack consisteth of 360. degr
and every one of these Signes thirty degrees,
every degree 60 minutes, and every minut
seconds.

The Signes are also divided into four parts,
swerable to the four quarters of the yeer. A

♈ ♉ ♊ to the *Vernal* or Spring-quarter, w
is sanguine, hot and moist.

♋ ♌ ♍, to the *Æstival* or Summer-qua
which is hot, dry and cholerick.

♎ ♏ ♐, to the *Autumnal* or harvest-qua
which is cold and dry, resembling the melanc
Complexion.

♑ ♒ ♓, are attributed to the VVinter-q
ter, during which time the Sun passeth thr
these three Signes, and is cold and moist, o
Phlegmatick Complexion.

VVe have told you at large the operatio
these Signes in their Triplicity; that is thu
stinguished: every three Signes which are
co

cordant in nature, doe make a Triplicity; briefly thus:

The Fiery Triplicity, ♈, ♌, ♐, hot and dry.
The Earthly Triplicity, ♉, ♍, ♑, cold and dry.
The Aiery Triplicity, ♊, ♎, ♒, hot and moist.
The Watry Triplicity, ♋, ♏, ♓, cold and moist.
Signes moveable, are ♈, ♋, ♎, ♑.
Signes fixed, are ♉, ♌, ♏, ♒.
Signes common, are ♊, ♍, ♐, ♓.

These last four are called common, because they partake in property and nature, both with the moveable aud fixed Signe, that is, with the preceding and consequent Signe.

The Signes Equinoctial, are ♈, ♎; so called, because the Suns entrance into these Signes makes the Spring and Autumn, and equalizeth Day and Night throughout the world.

Further, the Signes are divided into these several distinctions; *viz.* Bestial or Quadrupedian, four-footed; Fruitful or Prolifical, Barren; Manly, Humane and Courteous, Feral, mute or slow of voice.

Bestial Signes, are ♈, ♉, ♌, ♐, ♑.
Fruitful, ♋, ♏, ♓.
Barren, ♊, ♌, ♍.
Manly, Humane or Courteous, ♊, ♍, ♎, ♒.
Feral, ♌, and last part of ♐.
Mute Signes or slow of voice, are ♋, ♏, ♓.

There is also in every Signe, Degrees of several natures, as Degrees Masculine and Feminine, Light, Dark, Smoaky, Voyd, Deep or Pitted, Lame or Deficient, and Degrees increasing Fortune; which are all briefly comprehended in an ensuing Table, the first Column whereof shewes the De-

ſgrees Maſculine and Feminine of every Signe; the econd, the Degrees Light, Dark, Smoaky and Voyd; the third Columne, the Degrees Deep or Pitted; the fourth, the Degrees Lame or Deficient; the fifth and laſt Columne, the Degrees increaſing Fortune: So that if a Queſtion be propoſed of a woman with childe, whether it be male or female; or in a queſtion of theevery, whether it be man or woman that is the theef; if it ſo happen that the teſtimonies are equal of both Sexes, ſo that neither Angle, Planet nor Signe diſcover it, then have reſpect to the Degrees of the Signe the ☽ is in, and of the Signe wherein the Planet that is Significator of the Party or Thing queſited after is; and conſider the Degree of the Cuſpe of the Houſe which ſignifies the thing queſited after, and judge thereby; concluding, by Maſculine Degrees a Male, and by Feminine Degrees a Female party.

The Degrees Light, Dark, Smoaky, Voyd, diſcover the beauty, fairneſs, or deformity of the querent. Degrees Voyd, argue a dull and weak underſtanding. Smoaky Degrees ſignifie neither fair nor foul, but a mixt complexion, middle ſtature.

Degrees Deep or Pitted, denote a Perſon not able to ſhift for himſelf, not knowing how to help himſelf without aſſiſtance.

Azimene or Lame Degrees, diſcover ſome Lameneſs or hurt in ſome of the Members, blindeneſs, deafneſs, or ſome crooked deformity.

Degrees increaſing Fortune, ſhew that if the Cuſp of the 2. Houſe, Lord of the Second, ♃, or ☉, be in any of thoſe Degrees, it ſignifies Wealth or increaſe of Riches to the Native or querent.

Deg.

	Deg. Masc. & Feminine.	Deg. Dark, Light, Smoaky, Voyd.	Deg. Deep or Pitted.	Deg. Lame or Deficient.	Deg. increasing Fortune.
♈	m. 8. 15. 30. f. 9. 22.	d. 3. l. 8. d. 16. l. 20. v. 24. l. 29. v. 30.	6. 11. 16. 23. 29.		19.
♉	m. 11. 21. 30. fe. 5. 17. 24.	d. 3. l. 7. v. 12. l. 15. v. 20. l. 28. d. 30.	5. 12. 24. 25.	6. 7. 8. 9. 10.	3. 15. 27.
♊	m. 16. 26. f. 5. 22. 30.	l. 4. d. 7. l. 12. v. 26. l. 22. d. 27. v. 30.	2. 12. 17. 26. 30.		11.
♋	m. 2. 10. 23. 30 f. 8. 12. 27.	l. 12. d. 14. v. 18. sm. 20. l. 28. v. 30.	12. 17. 23. 26. 30.	9. 10. 11. 12. 13. 14. 15.	1. 2. 3. 4. 15.
♌	m. 5. 15. 30. f. 8. 23.	d. 10. sm. 20. v. 25. l. 30.	6. 13. 15. 22. 23. 28.	18. 27. 28.	2. 5. 7. 19.
♍	m. 12. 30. f. 8. 20.	d. 5. l. 8. v. 10. l. 16. sm. 22. v. 27. d. 30.	8. 13. 16. 21. 22.		3. 14. 20.

♓	m. 5. 20. 30. f. 15. 27.	ſ. 5. d. 10. l. 18. d. 21. l. 27. v. 30.	1. 7. 20. 30.		3. 15. 21.
♈	m. 17. 30. f. 14. 25.	d. 3. l. 8. v. 14. l. 22. ſm. 24. v. 29. d. 30.	9. 10. 22. 23. 27.	19. 28.	7. 18. 20.
♉	m. 2. 12. 30. f. 5. 24.	l. 9. d. 12. l. 19. ſm. 23. l. 30.	7. 12. 15. 24. 27. 30.	1. 7. 8. 18. 19.	13. 20.
♊	m. 11. 30. f. 19. 0.	d. 7. l. 10. f. 15. l. 19 d. 22. v. 25. d. 30.	7. 17. 22. 24. 29.	26. 27. 28. 29.	12. 13. 14. 20.
♋	m. 5. 21. 27. f. 15. 25. 30.	ſm. 4. l. 9. d. 13. ſ. 21. v. 25. l. 30.	1. 12. 17. 22. 24. 29.	18. 19.	7. 16. 17. 20.
♌	m. 10. 23. 30. f. 20. 28	d. 6. l. 12. d. 18. l 22. v. 25. l. 28. d 30	4. 9. 24. 27. 28.		13. 20.

A Table ſhewing what Member of the Body every Planet ſignifies in any Signe.

	♄	♃	♂	☉	♀	☿	☽
♈	Breaſt Armes	Neck Throat Heart Belly	Belly Head	Thighs	Reynes Feet	Secrets Leggs	Knees Head
♉	Heart Breaſt Belly	Shoulders Armes Belly Neck	Reynes Throat	Knees	Secret Members Head	Thighes Feet	Leggs Throat
♊	Belly Heart	Breaſt Reynes Secrets	Secrets Armes Breaſt	Leggs Ankles	Thighes Throat	Knees Head	Feet Shoulders Armes Thighes
♋	Reynes Belly Secrets	Heart Secrets Thighs	Feet	Knees Shoulders Armes	Knees Shoulders Armes	Leggs. Throat Eyes	Head Breaſt Stomack

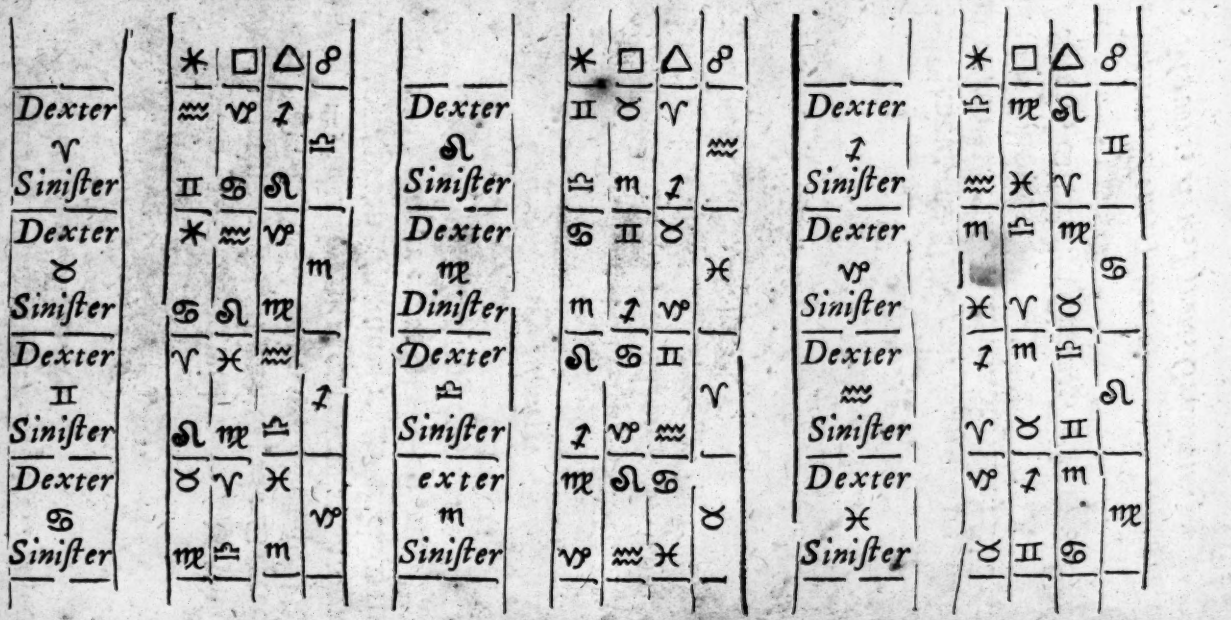
	♄	♃	♂	☉	♀	☿	☽
♌	Secrets Reynes	Belly Thighes Knees	Knees Heart Belly	Head	Leggs Breast Heart	Feet Armes Shoulders Throat	Throat Stomack Heart
♍	Thighs Secrets Feet	Reynes Knees	Leggs Belly	Throat	Feet Stomack Heart Belly	Head Breast Heart	Armes Shoulders Bowels
♎	Knees Thighes	Secrets Leggs Head Eyes	Feet Reynes Secrets	Shoulders Armes	Head Small-guts	Throat Heart Stomack Belly	Breast Reyns Heart Belly
♏	Knees Leggs	Thighes Feet	Head Secrets Armes Thighes	Breast Heart	Throat Reynes Secrets	Shoulders Armes Bowels Back	Stomack Heart Secrets Belly

	♄	♃	♂	☉	♀	☿	☽
♈	Leggs Feet	Knees Head Thighs	Throat Thighes Hands Feet	Heart Belly	Shoulders Armes Secrets Thighs	Breaſt Reynes Heart Secrets	Bowels Thighes Back
♉	Head Feet	Leggs Neck Eyes Knees	Armes Shoulders Knees Leggs	Belly Back	Breaſt Heart Thighs	Stomack Heart Secrets	Reynes Knees Thighes
♊	Neck Head	Feet Armes Shoulders Breaſt	Breaſt Leggs Heart	Reynes Secrets	Heart Knees	Bowels Thighes Heart	Secrets Leggs Ankles
♓	Armes Shoulders Neck	Head Breaſt Heart	Heart Feet Belly Ankles	Secrets Thighs	Belly Leggs Neck Throat	Reynes Knees Secrets Thighes	Thighes Feet

By this foregoing Table if you desire to know in what part of the Body a Disease is, look what Member of the Body the Significator of the sick party signifies in the Signe you finde him posited in, and in that part conclude the Disease to be.

A

A Table of the Aſpects of the Planets.



Note that the *dexter*-Aſpects are more efficacious and powerful in virtue then the *Siniſter*; and that the *dexter*-Aſpects are contrary to the ſucceſſion of the Signes, and the *finiſter*-Aſpects in order according to their Succeſſion.

The Colours of the Signes.

Aries giveth white mixed with red: ♉ white mixed with citrine: ♊, white and red: ♋, green and ruſſet: ♌, red or green: ♍, black ſpeckled with blew: ♎, a dark crimſon or tawny: ♏, brown: ♐, yellow or a green ſanguine: ♑, black or ruſſet, or ſwarthy brown: ♒, a sky-colour mixed with blew: ♓, white gliſtering colour.

Colours of the Planets.

♄, Black: ♃, red mixed with green: ♂, red or iron colour: ☉, purple, yellow: ♀, white or purple: ☿, sky-colour or blew: ☽, ſpotted with white and other mixt colours.

The Deſcription, Names, Nature and Qualities of the Planets.

The Planets, or *Stellæ erraticæ*, are in number ſeven, which are called and for brevities ſake characters as followes:

♄, *Saturn*, called alſo *Chronos*, *Phœnon*, *Falcifer*.

♃, *Jupiter*, *Zeus*, *Phaeton*.

♂, *Mavors*, *Aris*, *Pyrois*, *Gradivus*.

☉, *Sol*,

☉, *Sol, Titan, Ilios, Phœbus, Apollo, Paan, Osyris, Diespiter.*

♀, *Venus, Cytherea, Aphrodite, Phosphorus, Desperugo, Ericina.*

☿, *Mercury, Hermes, Stilbone, Cyllenius, Archas.*

☽, *Luna*, the Moon, called also *Lucina, Cynthia, Diana, Phœbe, Latona, Noctiluca, Proserpina.*

The two Nodes of the Moon, called the Head and Tayle of the Dragon, are thus charactered: The Dragons Head, ☊; the Dragons Tayle, ☋.

The Head is masculine, of the Nature of *Jupiter* and *Venus*, a Fortune; the Tayle contrary to the Head, feminine and infortunate.

Of Saturn.

Saturn:

Before we can attaine to the perfection of this Art, we must perfectly know the significations and natures of the seven Planets, and what impressions and operations they have upon our inferior Bodies. The first whereof is *Saturne*, which *Alchabitius* saith, is a Planet by nature cold and dry, intemperate, diurnal, masculine, and operateth upon coldnes and drines: the greater infortune, a stirrer up of melancholy.

He is of colour pale or wan, like lead or sky-colour; the first and highest of the Planets, and the other follow him in order, and therefore the first that exercises his operation in conception immediately after the injection of the seed into the wombe, by constringing and coagulating the matter of which the conception is formed. For the operations of the fixed Stars, which are the principall Agents, we are not manifestly sensible of, but of the Planets onely, which are the secondary Agents.

He is 30. years, wanting but few dayes, passing through the twelve Signes; his middle motion being two minutes and a halfe, his diurnal motion some dome exceeding six minutes, usually 3, 4, or 5.

His greatest Latitude Septentrional, is 2. *deg.* 48. his Southern Latitude 2. *deg. min.* 49.

His Houses are *Capricorne* by night, and ♒ by day, wherein he rejoyceth; in *Libra* he is (as now shortly will be) exalted, and hath his fall in the opposite Signe *Aries*: he ruleth the Aier Triplicity by day. What other Dignities he hath you shall see in the Table of Essential Dignities.

He continues retrograde 140. dayes, and is 15 dayes stationay before and after retrogradation.

his greatest years are 465.
his greater 47.
his mean years 45. and an half.
his least 30.
e ruleth the first and 8. hours of Saturday.
his Angel is *Cassiel*; his Friends the ☉, ♃, and ♂, and ♀, his Enemies.
The Persons signified by him, are when he is well nified, Men of grave, sober and profound judgt, careful in gathering and heaping together goods of this life; in disputing serious: and re a Saturnine Person takes affection to any , which is very rare, he loves them with a per- and persevering love; and where he conceives ed against any one (which oftentimes hap- s) he hates them with an ultimate hatred, and ome or never desists from his hatred.
ut when he is ill placed, he signifies a Person of nvious, covetous, jealous, cowardly Spirit, a g dissembling fellow, malitious, alwayes mur- ing and grudging at others, and repining at own condition; full of evil cogitations.
he Corporature of Body by this Planet signi- is of Complexion naturally cold and dry, pale, a middle stature, muddy Complexion, little k eyes, looking downward, a broad forehead, k or sad coloured hair, great ears, lowring eye- wes, thick lips and nose, a thin beard, broad ulders, ill-favoured knees and feet, going often ing one against another.
f he be Oriental, the stature is more short and ent.
f Occidental, more black and lean, and fewer rs: if he want Latitude, it shewes the Body is

more leane; if he have great Latitude, mo
and fleshy: and if the Latitude be Southerne,
fleshy; if Northerne, hairy and much flesh
his first station, a little fat; in his second statio
ill-favoured and weak. By this rule judge
the other Planets.

The Magistery he signifies, commonly Cu
or dressers of Leather, Diggers of Earth or
mynes, or lead, Plummers, Scavengers, B
layers and Brick-makers, and Labourers, o
as carry morter to Brick-layers: Dyers, Ca
Hostlers, and such clowniſh Professions.

He generally signifies Clowns, old Men,
gers, Husbandmen, Labourers, Monks, Se
Sextons of Churches; and the like.

Of the Complexion of Saturn *with* Jupi *and the other Planets.*

If *Jupiter* be joyned to *Saturn*, he sig
Books and Records of Eccleſiaſtical Mat
Books treating of Divinity, and wherein are
ten Superiour and Cœleſtial Matters, as the J
ment of the Stars, aſwel Theorique as Pra
Laws, and all ſubtil Arts; and the like.

If *Mars* be joyned to *Saturn*, he signifies
kers in Hides of Leather whereof Shooe-ſole
made. If *Sol* be joyned to him, it signifies
ſers of Hides.

If *Venus*, he signifies an operation of Le
to makes Drum-Heads, Cymbals; and all ſo
ding Inſtruments for Play and Delight.

Mercury joyned to him, signifies Parchm
mak

ers, dreſſing of Skins wherein writings are
e for perpetual memory; as Teſtaments, In-
ments of buying and ſelling, and the like;
Parchments wherein are written Accounts of
ences in the Houſes of noble Men, Courts of
ces, and others who will have a Remem-
ce kept of their Expences; Merchants Ac-
nts, and the like.

Of Jupiter.

Alchabitius ſaith, That *Jupiter* is a Fortune,
uline, Diurnal, and naturally is a Significator
ubſtance, when the Subſtance is by accident,
h happeneth to the Native after his birth,
that which firſt neceſſarily falleth to him: ſo
upiter alſo the ſecond Planet in order of the
ets, and the ſecond which exerciſeth his ope-
n in Conception, in giving thereunto Life and
t; he is by nature Hot and Moiſt, Tempe-
Aiery and Sanguine.

He is of colour bright or azure; his middle
tion is 4 *min.* 59 seconds; his diurnal motion
12 or 14 minutes: so that he compleateth
Course through the Zodiack in 12 years.

His greatest North-Latitude, 1. 38.

His South-Latitude, 1. 40.

His Day-house is *Sagittary*, his Night-h
Pisces: he hath his detriment in *Gemini* and
go, is exalted in *Cancer*, and falls in *Capricorn*
is Retrograde 120 days, and five days Stati
before, and four after Retrogradation: the b
of his Orb are nine degrees before and afte
Aspect.

He governeth the North-East VVinde, r
the Air, the second and tenth moneth in Co
tion; and in Man the Liver.

His greatest years are 428.

His greater 79.

His mean 45.

His least years 12.

He ruleth the first and eighth hours of t
day, his Angel is *Zadkiel*, his Friends all th
nets except *Mars* who is his Enemy.

VVhen *Jupiter* is well disposed, he signifie
Magisteries and Professions of Men, as belo
the Law and Justice, to judge justly and hon
(*I doubt he is seldome such a Significator, or s
nified now adays.*) Senators, Councellours, S
siastical Persons; Students, such as delight
Judgment and Justice; and when they see
strife or controversie, to be a means to comp
and make peace between them; always stu
of good things, benigne, just, honorable; a h
of the needy, a lover of his Friends, always de
to do good.

But if *Jupiter* be infortunate, saith *Ptolomy*, the Native will be sluggish and backward to do good, practizing diabolical operations; practizing and studying Hypocrisie, loving to live solitarily, and predict things to come; addicted to Schism; careless, no lover of his Friends nor Children; refusing Conversation with Men, abasing himself to every one; unfaithful, so that none can trust him; wicked, weak and foolish in his judgment; laborious, a waster of his Estate.

He commonly signifies a tall stature, and brown complexion.

He signifies all infirmities proceeding of superfluity of Blood, as Pleurisies and Fevers; all imperfections in the Liver and Lungs, trembling of the Heart, Cramps, Quinzies, Windiness.

Of the signification of Jupiter, *with* Saturn *and the other Planets.*

If *Saturn* be joyned to *Jupiter*, he signifies the Native to study Negromancie, Magical Sciences, Inchantments and Exorcisms.

If *Mars* be joyned to him, he signifies a good Physitian and Chirurgion.

Sol joyned to ♃, signifies a good Controversian, one prudent in Contentions and Disputes about matters of Religion; one that well knows how to defend the true Faith, and oppose Hereticks against Faith and Arts; one that will not make a false Conclusion; a good and orderly Disputer in all things; not a Babbler.

When *Venus* is joyned to *Jupiter*, it signifies

a maker of Instruments of Musick, and one having great skill therein.

If *Mercury* be joyned to him, he signifies the Science of Arithmetick, and all things belonging to Numbers; the Science of writing, therein excelling before others; the Science of Philosophy, Astronomy, and all such Arts.

If *Luna* be joyned to him, he signifies Mariners, Navigators, Land-measurers, Geographers, Inventors of VVater-works; and the like.

Of the Planet Mars.

Next to *Jupiter* succeedeth *Mars*, the third Planet, which is Masculine, Nocturnal, hot and dry, an Infortune, Fiery, Cholerick, Intemperate, of bitter taste, the natural Significator of Brethren and Peregrinations, and hath the third operation, ruling the third moneth in Conception.

He is of a shining sparkling fiery red Colour; his mean motion is 31 *deg.* 27 *min.* his Diurnal motion

motion from 32 to 44 in a day, seldome more; he passeth through the twelve Signes in one year 21 days, or thereabout.

His greatest North-Latitude 4 *deg.* 31 *min.*

His South-Latitude 6 *deg.* 47 *min.*

He ruleth the Watry Triplicity by day and night; his day-house is *Aries*, his night-house *Scorpio*; he is exalted in *Capricorn*, receives his fall in *Cancer*, and hath his detriment in *Libra* and *Taurus*; he is Retrograde eighty days, stationary before Retrogradation two or three days; before Direction two days; and after, one day.

His Orb is seven degrees before and after any Aspect.

He ruleth the VVestern VVinds.

His greatest years are 264. His greater 66.

His mean 40. least 15.

Samael is his Angel, all the Planets his enemies but *Venus*.

He ruleth the first and eighth hours of Tuesday.

Professions and qualities of men he usually signifies, are all Souldiers in general, Captains and Commanders of Armies, Smiths, and VVorkmen in Iron, as Gunners, sword and knife Cutlers, Armourers, Physitians, Apothecaries, Chirurgions, Alchymists, Taylours, Butchers, Cooks, Carpenters, VVatchmakers, Barbers, Dyers, Pirates, Catch-poles, Bailiffs, Sergeants, Theeves and Hangmen.

The Corporature of middle stature, a strong body, and large bones, but leane; a brown Complexion; ruddy high Colour; red or sandy coloured hair, apt to curle; sharp hasle piercing eyes.

As

As *Adila* saith, *Mars* giveth to man a crooked, crass or gross body, that he maketh a man a Schismatick, that is, stirreth up and soweth the seeds of Discord among men; he saith, The Martial Man hath the colour of his face red, mixed with black, that is, a brown Sun-burnt Colour; an ill favored Complexion; many times red spots or freckles in the Face; a thin Beard, and sometimes little or none, like an Eunuch, or one that is gelded.

As he is the lesser Infortune, and called by the Poets, *The God of War*, so is he the Author of Quarrels, Strifes and Contentions; and when he is fortunate and well dignified, signifies bold, confident, scornful persons; couragious, contentious, not containing themselves within the bounds of Reason; valiant, imperious, great boasters of their own Acts, not willing to obey any body, but prudent in their own affairs.

When ♂ is ill posited, he commonly signifies Theeves, Traytors, High-way-men, unconstant Persons, inhumane, treacherous, Cheaters, lovers of quarrels, frays & sedition, murderers, unthankful persons, oppressours, neither fearing God nor Man, restless, unconstant, unquiet men, perjured Persons.

Of infirmities, he signifies burning Fevers proceeding of adust Choler, Phrensies, Cankers, burnings with Iron and Fire, overflowing of the Gall, yellow Jaundies, Madness, bloudy Flux, Pustulaes and breaking out in the skin, Ringworms, Blisters, Plague and Plague-sores, Scars, Small-Pox, Wounds, and Diseases or Ulcers in Mens Members of generation, stone in the Reines or Bladder.

If *Saturn* be joyned with *Mars*, he signifies the Native will be very envious, and rejoyce at the

the miſhap, tribulation or hurt of another; a great Sectary and lover of Diſcord. If *Jupiter* be joyned to him, he ſignifies a good Oculiſt and Searcher into the ſecrets of Nature. If *Venus*, a good Barber, a maker of Ornaments for the hair and beard, a perywig-maker.

If *Mercury*, one expert in the opening of a vein and letting of blood.

If the Moon be joyned with him, he ſignifies a skilful Tooth-drawer.

Dorotheus ſaith, That *Mars* ſignifies one of a piercing quick ſight, proud, crafty and ſubtil in all his actions.

Of Sol.

The Sun is placed in the middle of the Planets, and giveth heat to all things, and light to all the other Planets; and as ſaith *Alchabitius*, is a Planet Maſculine, Diurnal, and a Fortune by Aſpect, but by a corporal Conjunction evil: by nature hot and dry,

dry, and the natural Significator of Fathers in a Diurnal Nativity: he is the fourth Planet, and his house is the fourth house, and hath the fourth operation in generation after conception, by infusing into the Child natural heat and vital spirit, and forming the official members and parts of the face: he ruleth the yellow, or colour of Gold, and delighteth in Aromatick savours; his mean motion is 59. 8. his diurnal motion sometimes 57 *m.* 16. *sec.* and sometimes more, but never above 61 *m.* 6 *seconds*: so that he passeth through all the twelve Signes in a year, making day and night, summer and winter, seed-time and harvest, so long as his motion continues, never to cease.

He never hath Latitude, but moves always in the Ecliptique; nor is he ever Retrograde, but ever direct, (unless it were in *Hezekiahs* time) but moveth sometimes more slowly then at other times.

Leo is his house both by day and night, he is exalted in *Aries*, hath his fall in *Libra*, in both which Signes he makes the days and nights equal, and hath his fall in *Aquary*.

His Orb is fifteen degrees before and after any Aspect; he loves the Eastern quarter, and those VVinds.

His greatest years are 1460. his greater 220.
Mean 69. least 19.

The day of the week he ruleth, is Sunday, the first and eighth hours thereof; his Angel is *Michael*; his enemy onely is old *Saturn*, all the other Planets his Friends.

The qualities and professions of men signified by the Sun, are Emperours, Kings and Princes, Barons,

rons, Magiſtrates, Gentlemen, Stewards and chief Officers of all degrees, from the higheſt to the loweſt, of any Town, Caſtle or Village, where there is no greater. Gold-ſmiths, Copper-ſmiths, Braſiers, Pewterers and money Coyners.

Infirmities ſignified by the Sun, are trembling or palpitation of the heart, ſwoonings and diſeaſes of the brain, Cankers in the mouth, falling of watry Rheums into the Eyes, ſtinking breath, Catarrhes, Putrid Fevers; his virtue and power chiefly ruleth in the head, brayn and heart; in man he governeth the right Eye, and in woman the left Eye.

The Solar man is commonly of a ſtrong compoſure of Body, a round face, the complexion yellow, or ſaffron Colour; a large high forehead; a ſharp ſight, great goggle Eyes; yellowiſh hair; a ruddy Complexion; much hair on their Beards, and fleſhy Bodies.

When the Sun is Significator, and well placed, he ſignifies high-ſpirited Perſons, but faithful and honeſt minded: ſtudious to get honour and wealth, but willingly parting from it againe; prudent, truſty, humane and affable.

But when he is ill dignified, he ſignifies proud arrogant diſdainful men, a domineering ſpendthrift, dull in his judgment, and purblinde in his ſight, fooliſh and unconſtant in words and actions; a ſpender of his own eſtate, and a hanger upon other men, bragging of his gentility, having nothing elſe to crack on.

Of

Of *Venus*.

The Planet *Venus*, as *Albumaſar* and *Alchabitius* ſay, is the leſſer Fortune; a Planet by nature Feminine, Nocturnal, ſignifying Wives and Women, the natural Significatrix of Children, being Lady of the fifth houſe, which is the houſe of Children, and the fifth Planet in order; wherefore ſhe exerciſeth her Operation in the fifth moneth of Conception, compleating the Sex of Male and Female, or what Sex ſoever is conceived; perfecting the Noſe, Eye-lids, and the whole diſpoſition of the Face. A Planet ſignifying mirth, joy, pleaſure and delight; ruleth the ſpirit and ſeed of generation.

She is of colour bright and ſhining, called *Heſperus* or the Evening Star, when ſhe is Occidental, that is, ſhines in the Weſt after Sun-ſet; and *Lucifer* or the bright Morning-Star when ſhe is Oriental; that is, ſhines long in the Morning before Day.

Her

Her mean motion is fifty nine Minutes and eight Seconds, her Diurnal motion from Sixty two, to Seventy six Minutes a Day, never exceeding eighty two Minutes: her greateſt Latitude North and South, is nine Degrees and two Minutes.

Libra is her Diurnal-Houſe, and *Taurus* her Night-Houſe: ſhe is exalted in *Piſces*, receives detriment in *Aries* and *Scorpio*, and hath her fall in *Virgo*.

She governeth the Earthly Triplicity by Day; ſhe continues Retrograde about twenty four Days, and is two Dayes Stationary, before and after Retrogradation.

Her Orb is ſeven Degrees before and after any Aſpect.

Her greateſt yeers 151. her greater 82. her mean yeers, her leaſt 8. She governeth the age of Man from 14 to 28.

Her Angel *Anael*, her day *Friday*, of which ſhe ruleth the firſt and eighth hours; her Friends are all the Planets except *Saturn*.

The Profeſſions ſhe ſignifies, are generally all ſuch as make or ſell Commodities for to adorn women; as Glovers, Perfumers, Embroderers, Taylours, Upholſters, Linen-Drapers, Mercers, Silkmen, Sempſters, Muſicians, Players, Choriſters, Wives, Mothers and Maids.

Of Infirmities, ſhe ſignifies ſuch as are cold and moiſt, all diſeaſes in or about the Genital Members, Matrix and *Vulva*, Gonorrhea, or French Pox, Burſtneſs, all diſeaſes proceeding from inordinate Luſt.

She repreſents a comly Perſon, not very tall, a lovely Complexion, ſmooth brown hair, a round

Face

Face, amorous wandring Eyes, inclining to bla
neat well-shapen body, delighting in cleanlines

The Disposition of the minde she signifies wh
well dignified, is quietness, love and friendshi
one pleasant and merry, much addicted to me
Company and Recreations; covetous of eati
drinking and coition; amorous and Zealous
their affections, light of credit, vertuous, not m
strustful, but often suspected and ill thought of
others without cause.

If ill placed, she signifies one given to dr
kenness and gluttony, incest and adultery; one
no faith, repute or credit, a loose liver, a Secta
Idolater or Atheist.

Of Mercury.

Mercury, as saith *Alchabitius*, is a Planet of
Commixt nature, Diurnal, inclining to alter h
natur

ure according to that Planet he is joyned to, and he Sign he is in: if he be joyned to a good Planet, that which he effecteth is good; if to an evil Planet, he effecteth evil: if he be joyned to a Masculine Planet, he is said to be Masculine; if to a Fœminine Panet, Fœminine; if to a Nocturnal Planet, Nocturnal: if he be joyned o a Diurnal Planet, he is said to be Diurnal; but by his own nature he is said to be cold nd dry, melancholy: amongst the Elemen:s, he ules the Water; of Humors, the mixt: he rules he Animal Spirit, the sixth month in Conception, Author of Craftiness, Subtilty and Perjury.

He is the least of all the Planets, and by reason f his propinquity to the Sun, is seldom seen, being ever distant from him above twenty seven Degrees. He is of a dark Silver colour.

His mean motion is 59 *min.* 8 *sec.* sometimes he oveth one degree and forty minutes in a day; e is twenty four dayes Retrograde, and Stationary ne day, before and after.

His greatest South-Latitude is 3 *deg.* 35 *min.* s greatest North-Latitude 3 *deg.* 33 *min.*

Gemini is his Day-House, and *Virgo* his Night-ouse; he is exalted in *Virgo*, receives detriment *Sagittary* and *Pisces*, and his fall in *Pisces*.

He ruleth the Aiery Triplicity, by Night; stirth up windy boisterous Weather.

His Orb is 7 *deg.* before and after any Aspect: s greatest years are 450. his greater 76. his mean 8. his least 20.

His Angel is *Raphael*, he ruleth *Wednesday*, the first d eighth hours thereof. His Friends are *Iupiter* nus and *Saturn*, all the other Planets his Enemies.

Of Professions he signifies generally all Learne Men, Mathematicians, Astrologians, Studen in Philosophy, Merchants, Secretaries, Scriveners Diviners, Engravers, Poets, Attorneys, Advocate Stationers, Printers, Sollicitors; sometimes Thieve and unlearned Sectaries, Grammarians, Tailou Messengers, Carriers, Footmen.

He naturally signifies all diseases and infirmit of the Mind; Magnanimity, in little regarding esteeming great things; and Pusillanimity, in ma nifying little things of no value. Fearful imagi tions, fantastical thoughts, unquietness of Mi Madness, all diseases of the Brain; Stammering a imperfections of the Tongue, lightness or gid ness of the Head, Dumbness, Vertigoes, Letharg and giddiness in the Head; Ptifick, Hoarseness, Coughs, all defects in the Memory and Und standing.

Of the form or figures of Men, as *Messala* sai *Mercury* signifies a man having a colour neit very white nor very black, having a high Forehe long Face, long Nose, fair Eyes not quite bla thin Beard, and that black, long Fingers, the H of the head a browniſh black, the Body straig spare and tall.

He partaketh of the influence of that Planet is in Aspect with; as if he be in Aspect with ♄, he is more heavy; if with ♃, more temperate; w ♂, more rash and hasty, then he signifies the Na to have good skill in Martial Weapons; if he b Aspect with ☉, he is more Gentile; with ♀, m jesting; and with the ☽, more swift.

If *Mercury* be fortunate, his goodness and f tune will be according to the goodness and fortu

of that Planet which fortunates him, and according to the nature of that place wherein he is well disposed.

And when *Mercury* is evil and infortunate, his malice will be according to the nature of that Infortune that infortunates him; and according to the nature of that place wherein he is posited.

If he be well dignified, he signifies a good Orator, a politick ingenious Person, Eloquent, a good Disputant, Logician or Rhetorician; studious of occult Sciences; desirous of forraign Travel, successful in Merchandize.

But when ill placed, he represents a person subject to pratling without sence or reason, a false tale-Carrier, Lyar, Boaster, Busibody, studious in wicked and unlawful Arts; given to Thievery, pretending or bragging of great knowledge, but having none; unconstant and wavering, all words without judgement.

Of the Moon.

The Moon is the loweſt of all the Planets, and is, as *Albumazar* and *Alchabitius* ſay, a Fortune, Fœminine, Nocturnal, and by nature cold and moiſt, Phlegmatick, and is the ſignificator of Mothers. She is the ſwifteſt in motion, paſſing through the Zodiack every month, *viz.* in 27 dayes, 7 hours, 43 minutes, or thereabout.

Her mean motion is 13 *deg.* 10 *min.* 36 *ſec.* in 24 hours, ſometimes more and ſometimes leſs; but never exceeding 15 *deg.* 2 *min.* in twenty four hours.

Her greateſt North-Latitude is 5 *deg.* 17. *min.*

Her greateſt South-Latitude is 5 *deg.* 12 min.

The Sun and Moon are never Retrograde, but ſometimes more ſlow in motion then at other times. She

She ruleth the Earthly Triplicity by night: the onely house of *Luna* is *Cancer* by day and night; she is exalted in *Taurus*, and hath her fall in *Scorpio*, and her detriment in *Capricorn*; she governeth the seventh moneth in Conceptions.

Her Orb is twelve degrees before and after any Aspect. Her greatest years 320. greater 108. mean 66. least 25.

Her Angel is *Gabriel*, her day of the week is Munday, whereof she ruleth the first and eighth hours.

Saturn and *Mars* are her Enemies, the other Planets her Friends.

When she is joyned with *Saturn*, she stirreth up cold; *Aries* with *Jupiter*, serene clear weather; with *Mars*, winds and red Clouds; with the Sun, hot or cold, moist or dry, according to the season and time of the year; with *Venus* and *Mercury*, winde and rain.

The qualities she naturally signifies, are all Women in general, common and vulgar people, Travellers, Pilgrims, Sea-men, Fisher-men, Brewers, Tapsters, Ale-wives, Drunkards, such Women as cry Commodities in the Streets, as Oyster-wives, and the like Bilings-gate-stuff.

She signifies the quality of the minde, according to her Commixture with the other Planets; for if she be joyned to a good Planet, the quality of the mind of the Native signified by her, will be good; if she be joyned to an evil Planet, she operates the contrary.

Of Infirmities, she signifies the Falling-sickness, and all Species and kinds thereof, as Convulsions, Surfets, Apoplexies, Palsie, Cholick, pain in the Belly and left Side; Infirmities in the Stones,

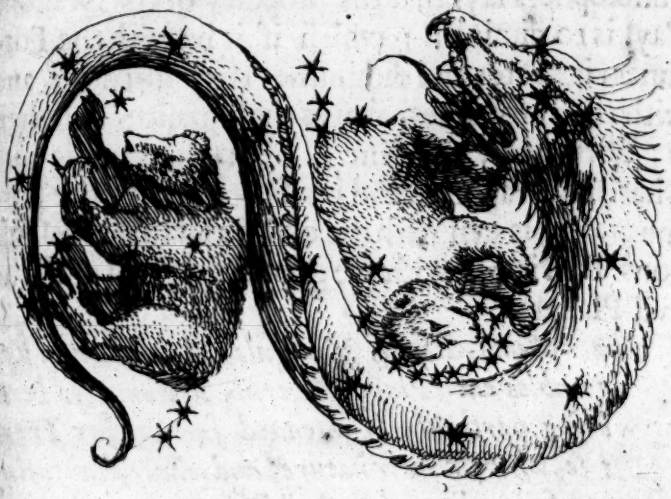
Bladder and Privities, Dropsies, Fluxes, Gout, Sciatica, VVounds, Kings Evil, Small-Pox, Measels, Infirmities in the Eyes, Lips and Tongue, and all Diseases proceeding from cold and moist Rheumatick Causes.

Commonly if well posited and dignified, the Moon signifies an ingenious Person, a lover of Studies and Arts, a delighter in curiosities and rarities, but not fixed, nor caring to live long in a Place, often shifting or removing his habitation, of a soft tender body, a lover of peace and quietness.

But when she is ill placed, she signifies a drunken idle Sot, a Sloven, delighting in a base beggerly condition, careless and without forecast, but always repining at his present condition, be it good or bad.

The Corporature usually signified by the Moon, is a fair stature, a corpulent flegmatick body, round face, great big eyes; much hair, but altering the colour thereof; inclineable to the nature of the Planet she is joyned to; usually one Eye bigger then the other.

Of the Dragons Head ☊, and the Dragons Tayl ☋.



The Dragons Head is naturally a Fortune, and by nature Masculine, but sometimes by accident an Infortune; he is of the nature of *Jupiter* and *Venus*; wherefore he signifies augmentation and increase of substance, dignity and good fortune: it is the proper nature of the head to encrease fortune; but when he is with good Planets, he encreaseth their fortune, and when joyned with ill Planets, he augmenteth their malice, and then is an ill Fortune accidentally.

The

The Tayl of the Dragon is naturally evil, Feminine by nature; but a Fortune sometimes by accident, and is composed of the nature of *Saturn* and *Mars*; it signifies diminution, dejection, poverty, ill fortune, and decrease of all good. And some Philosophers say, that the property of the Dragons Tayl is to diminish; which if it be with the Fortunes, it abates and diminishes their fortune; and with the Infortunes, abates their malice, and then is a Fortune by accident: from whence it is said, That the Dragons Head is a Fortune with the Fortunes, and is evil with the evil; and that the Dragons Tayl is evil with the good, and good with the evil Planets.

What Plants, Stones, Minerals, Animals and Vegetables each Planet governs, are omitted here, being particularly intended for another Treatise, wherein their nature, and what Planet they are severally under, shall be fully treated of.

Of the Aspects, Configurations, Fortitudes and Debilities of the Planets.

An Aspect is a certain distance of the Planets or Stars one from the other in the Zodiack, wherein they either help or hinder, prosper or afflict each other; for by good Aspects they assist, in evil hurt: they are thus called and charactered,

☌, Conjunction.
✶, Sextile.
□, Square or Quadrant.
△, Trine.
☍, Opposition.

The

The first Aspect in the Zodiack is a Sextile, which is a sixth part of the Zodiack, containing two Signes or sixty degrees, and is an Aspect of imperfect love.

A square Aspect comprises ninety degrees, or three Signes, that is, a fourth part of the Zodiack, and is an Aspect of imperfect hatred.

A Trine Aspect is when Stars or Planets be distant each from other a third part of the Zodiack, that is, four Signes, or one hundred and twenty degrees, and is accounted an Aspect of perfect love.

Opposition is when Stars or Planets possess the opposite parts of the Zodiack, that is, be distant six Signes, or one hundred and eighty degrees; this is an Aspect of perfect hatred.

You are to consider, as we have noted before in the Table of Aspects of the Signes, that Aspects are twofold, *dexter* and *sinister*; the *sinister* Aspects go according to the succession of the Signes; and the *dexter* contrary to the succession of the Signes: and observe that a Planet in the *dexter* Aspect is of more power then a Planet in a *sinister*.

A Conjunction cannot properly be termed an Aspect, because the Planets in Conjunction have no distance each from other, but are in one Signe and degree of the Zodiack: and it is called, A Partile or true Conjunction, when the Stars and Planets are found placed both in one degree and minute, or when one aspecteth another, and casteth the Centre of his beames to the degree and minute of the other; otherwise it is said to be a ☌ Platick. For Example: The Sun in the first degree of ♈, and ♄ in twelve degrees of the same Signe, in this respect the Sun and *Saturn* are said to be in Conjunction Platick.

The signification of Aspects.

Jupiter and *Venus* are good Planets, and Fortunes.

Saturn and *Mars* evil Planets, and Infortunes.

Sol, *Mercury* and *Luna*, are indifferent.

A Conjunction of
- Good is good, as Conjunction of *Jupiter* and *Venus*.
- Evil is evil, unless it be in a Revolution, for then they say, The Conjunction of the evil in respect the temperament of their qualities is good, as the Conjunction *Saturn* and *Mars*.
- Indifferent Planets is indifferent, unless of the Luminaries, which always evil.
- Good and evil is evil for the most part, as Conjunction of *Jupiter* and *Saturn*; nevertheless this ought to be discerned according the nature, and disposition of the Planet surmounting in the figure.
- Good and indifferent is good, as Conjunction of *Jupiter* and *Luna*.
- Evil with the indifferent is evil, as Conjunction of *Saturn* and the Moon.

Aspects and applications continue while they be within their Orbs. Aspect

Aſpects of the fixed Stars of the firſt Magnitude, ntain ſeven degrees thirty minutes.

Aſpects of the fixed Stars of the ſecond bigneſs, ntain ſix degrees thirty minutes.

Aſpects of the fixed Stars of the third Magnide, contain three degrees thirty minutes.

	Saturn		9 *deg.*	
	Jupiter		9 *deg.*	before
	Mars		8 *deg.*	and
he Orbs of	*Sol*	contain	15 *deg.*	after
	Venus		7 *deg.*	any A-
	Mercury		7 *deg.*	ſpect.
	Luna		12 *deg.*	

ood Aects are △ d✶, which they be of

- Good are good, as *Jupiter* and ♀.
- Evil are not evil, as *Saturn* and ♂.
- Indifferent are good, as *Mercury* and *Luna*.
- Indifferent and good, are good, as *Jupiter* and *Luna*.
- Indifferent and evil, are not evil, as *Mercury* and *Saturn*.
- Good are not evil, as *Jupiter* and *Venus*.

vil Aſpects e □ and ☍, hich if ey be of

- Evil are evil, as *Saturn* and *Mars*.
- Indifferent are not ill, as *Mercury* and *Luna*, except the Lights.
- Indifferent and good, are not ill, as *Mercury* and *Jupiter*.
- Indifferent and ill are ill, as *Mercury* and *Saturn*.

Ap-

Application is, when a lighter Planet approa
eth so near a ponderous, that his Rayes do exte
as if *Jupiter* were in the first degree of *Taurus*,
Saturn the ninth, here *Jupiter* applies to *Satu*
and seeks his Conjunction.

Separation is, when one Planet hath been joy
ed to another Planet, and is after elonged by
quantities of the degrees of their Orbs; as if
turn and *Mars* were in the tenth degree of *Ar*
and afterwards *Mars* should come to the eig
degree of *Taurus*, here *Mars* is separated from
turn.

Or therwise, *Separation* is when a lighter Pla
departeth from a heavier, though it be but one
nute.

Prohibition is, when three or more Planets be
one Signe and divers degrees, then the Planet
the midst hindereth the other that is in fewer
grees, that he cannot come to the Conjunction
the heavier Planet till the other passeth him; a
Saturn were in the twenty second degree of *Sc*
pio, and *Jupiter* in the thirteenth degree of
same, and the Moon in the eighteenth degree
the same Signe, here *Jupiter* seeketh to be joy
to *Saturn*, but the Moon being betwixt them bo
prohibiteth.

Prohibition is also taken in this respect, VVh
two Planets shall be in one Signe, and the ligh
would come to the Conjunction of the heavi
but another Planet being joyned to the heavi
before by Aspect, prohibiteth the Conjunction
the Planet that is in one Signe with him, insomu
that the degrees of the Planet aspecting, is near
then the degree of the Planet in the same Sign

otherwi

herwise it would have fallen out to the contra-

EXAMPLE:

Saturn in twelve degrees of *Virgo*, and *Mars* in ght degrees of the same Signe, and *Iupiter* cast- g a Trine Aspect to the tenth degree of *Virgo*, ere *Iupiter* aspects *Saturn*, and prohibits the con- nction of *Mars*: but if *Mars* should be in the eventh degree of *Virgo*, then he should be in onjunction with *Saturn*, and hinder the Aspect of *piter*.

Translation of light is also of two kindes; first, hen a light Planet is separated from a ponderous, d after joyned to another, then doth he carry e nature of him from whom he is separated, to the her, to whom he is joyned.

Translation of light is also, when a light Planet joyned to a ponderous, aspected of another, then e ponderous Planet transferreth the nature of e lighter to to him with whom he is joyned; as, the Moon should Aspect *Iupiter*, and *Iupiter Sa- rn*, here *Iupiter* transfers the light of the Moon *Saturn*.

Giving of Vertue is, when the Planets be so dis- osed, that one is not joyned by Body or Aspect ith some other, but both are joyned to a third lanet; then what place that third Planet aspect- h, he will project both their Vertues thither; and any planet be found therein, to him will he give oth their lights.

EXAMPLE:

Let *Sol* be in *Capricorne*, *Venus* in *Pisces*, and in no

no Aſpect, and *Mars* in *Cancer*, aſpecting *Sol* Oppoſition, and *Venus* by a Trine; here *Mars* ceives the light of the Sun and *Venus*, and retu their lights to ſuch places of the Zodiack, as own Beams be in, that is, *Virgo*, *Libra* and *Scor* for *Mars* ſo placed, will behold *Virgo* by a Sex *Libra* by a Quartile, and *Scorpio* by a Trine.

Pulſation or miſſion of nature, is when any P net is joyned by Aſpect to the Lord of the Si Exaltation, Triplicity, Term or Face wherein placed; for then he ſendeth his nature to the L which ſhall have ſuch dignities; as if *Sol* we *Capricorn* aſpecting *Saturn* in *Virgo*, then thro his ſite in the Houſe of *Saturn*, he ſendeth his ture to *Saturn*.

Alſo when a light Planet ſhall be in his Houſe, Exaltation, Triplicity, Term or Face, Aſpect a heavier Planet then himſelf, having dignities, then he is ſaid to ſend his nature to more ponderous; and the weaker the infer Planet is, the ſtronger will the Pulſation be.

Reception is, when a Planet is found in his dignities, aſpecting another which hath digni in the ſame place, as *Sol* in *Aries*, and *Mars* in there is a mutual reception, for *Sol* is in the H of *Mars*, and his own Exaltation, and *Mars* in Houſe of *Sol*.

Effrenation is, when an inferiour Planet proacheth to the Conjunction or Aſpect of a periour, and before he attains the Conjunctio Aſpect of the ſuperiour Planet, becomes Re grade.

As *Venus* in five degrees of *Virgo*, and *Satur* twelve degrees of the ſame Signe; and before

nus can attain to the Conjunction of *Saturn*, she goes Retrograde, and is affrened from the Conjunction of *Saturn*.

Fruſtration is, when a light Planet goeth to the Conjunction or Aſpect of a ponderous, and before the light Planet is joyned to the heavy Planet, the ponderous entereth into another Signe, where the Beams of another planet is, to which he is joyned; and by that means the Conjunction of the light Planet with the ponderous is fruſtrated.

Cazimi is a Planet ſaid to be in the Heart of the Sun, that is, when it is within ſixteen minutes of the Sun, in reſpect both of Longitude and Latitude.

Increaſing in light is, when a Planet is departing from the Sun, or the Sun from him.

Increaſing in number is, when the equation of the Centre is added to the mean motion of the Augment, diminiſhed on the contray.

Peregrine is, when a Planet is found out of all his eſſential dignities, as *Saturn* in the ſixth degree of *Aries*.

Savage is, when a Planet is in a Signe, and not aſpected of another.

Abſciſſion of light is, when a light Planet goeth to the Conjunction of a ponderous, but before he obtaine thereunto, the ponderous Planet joyneth to a more ponderous Planet then himſelf, then doth the more ponderous Planet cut away the light of other ponderous, from the inferiour or light Planet, as *Mars* in ſix degrees of *Aries*, *Iupiter* in nine, and *Saturn* in ten; here *Mars* goes to the Conjunction of *Iupiter*, and *Iupiter* to *Saturn*; but before *Mars* is joyned to *Iupiter*, *Iupiter* is joyned to *Saturn*, and *Saturn* cuts away the light of *Iupiter* from *Mars*.

Col-

Collection of light is, when two or more Planets be joyned to one, then he collecteth their light, and receiveth their nature.

Haiz is when a Masculine Planet in the day-time is in a Masculine Sign and quarter above the earth, and in the night under the earth; likewise a Fœminine, by night in a Fœminine Signe and quarter above the earth, and by day under the earth. And note that a Planet in his Haiz, is as if he were in in his House.

A Planet is *Combust* while he is within fifteen degrees of the Sun.

A Planet is said to be *Oppressed*, when he is within twelve degrees of the Sun.

Void of Course, is when a Planet is separated from a Planet, and not joyned to another during his residence in that Signe.

A Planet is said to be in *light*, when a Diurnal Planet shall be significator by day, and a Nocturnal Planet by night.

A Planet is *Direct*, when he goeth according to the succession of the Signes.

Retrograde, when he goeth contrary to the succession of the Signes.

Besieged, is when a Planet is between two other Planets, and before he be quite separated from the one, be joyned to the other; which is good, if the obsession be by good Planets, or else the contrary.

A Planet is said to be *Swift of Course* or motion, when he goeth more then his mean motion in 24 hours.

Slow of Course or motion, when he goeth less then his mean motion in 24 hours.

A Table of the mean motions of the Planets.

		degr.	*min.*	*sec.*
The mean motion of	♄	0	2	1
	♃	0	4	59
	♂	0	31	27
	☉	0	59	8
	♀	0	59	8
	☿	0	59	8

The Fortitudes and Debilities of the Planets.

ORTITUDES.	DEBILITIES.
e first or tenth House.	The twelfth House.
e seventh or fourth House.	Eighth House.
e ninth House.	Sixth House.
venth or fifth House.	The second House.
ird House.	In detriment.
use.	Oppreſt.
ltation.	Combuſt.
plicity.	Beſieged of the Infortunes.
ce.	Application to an Infortune.
Cazimi.	Conjunction with an In-
njunction by Body with a Fortune.	

Application to a Fortune by a Trine.
Application to a Fortune by a Sextile.
Reception.
Joy in the Signe.
Joy in the House of the Figure.
Degrees increasing Fortune.
Degrees conformable in Sex.
Orientality of the three superiour Planets.
Occidentality of the Inferiours.
Haiz.
Conformity of the quarter.
Ductory.
Direct.
Swift of Course.
Encreased in light.
Increased in number.
Ascending to the Auge.
Ascending to the North.
Conjunction with a fixed Star of the nature of a Fortune.
Besieged of the Fortunes.
fortune.
Opposition with an fortune.
Conjunction with a ed Star of the n of an Infortune.
Peregrine.
Void of Course.
Savage.
Degrees void.
Occidentality of three superiours.
Orientality of the riours.
Contrariety of Hai
Retrograde.
Slow in motion.
Diminishing light.
Diminishing numbe
Descending from Auge.
Descending to the S
Conjunction with ☌.
In the Combust wa
In the place of a clipse.
The ☽ in the latte grees of a Signe
The ☽ going to bustion.

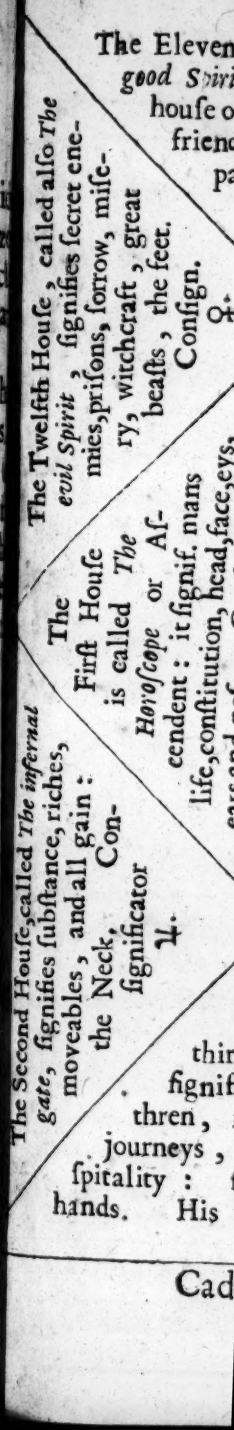
A Table of the Essential Dignities of the Planets, according to *Ptolomy*.

Signes.	Houses of the Planets.		Exaltation		Triplicity of the Planets Di.	Noc.	The Terms of the Planets.										The Faces of the Planets.						detriment	Fall.
♈	♂	D	☉	19	☉	♃	♃	6	♀	14	☿	21	♂	26	♄	30	♂	10	☉	20	♀	30	♀	♄
♉	♀	N	☽	3	♀	☽	♀	8	☿	15	♃	22	♄	26	♂	30	♀	10	☽	20	♃	30	♂	
♊	☿	D	☊	3	♄	☿	☿	7	♃	14	♀	21	♄	25	♂	30	♃	10	♂	20	☉	30	♃	
♋	☽	N D	♃	15	♂	♂	♂	6	♃	13	☿	20	♀	27	♄	30	♀	10	☿	20	☽	30	♄	♂
♌	☉	N D			☉	♃	♄	6	☿	13	♀	19	♃	25	♂	30	♄	10	♃	20	♂	30	♄	
♍	☿	N	☿	15	♀	☽	☿	7	♀	13	♃	18	♄	24	♂	30	☉	10	♀	20	☿	30	♃	♀
♎	♀	D	♄	21	♄	☿	♄	6	♀	11	♃	19	☿	24	♂	30	☽	10	♄	20	♃	30	♂	☉
♏	♂	N			♂	♂	♂	6	♃	14	♀	21	☿	27	♄	30	♂	10	☉	20	♀	30	♀	☽
♐	♃	D	☋	3	☉	♃	♃	8	♀	14	☿	19	♄	25	♂	30	☿	10	☽	20	☿	30	☿	
♑	♄	N	♂	28	♀	☽	♀	6	☿	12	♃	19	♂	25	♄	30	♃	10	♂	20	☉	30	☽	♃
♒	♄	D			♄	☿	♄	6	☿	12	♀	20	♃	25	♂	30	♀	10	☿	20	☽	30	☉	
♓	♃	N	♀	27	♂	♂	♀	8	♃	[illegible]	☿	20	♂	26	♄	30	♄	10	♃	20	♂	30	☿	☿

Of the twelve Houſes, and their ſignifications.

The whole Heaven is Aſtronomically divi
into four quarters by the Meridian and Horiz
by whoſe common interſection paſs four Circ
ſo that each quarter is divided into three pa
which makes the twelve Houſes.

The Horizontal Circle alſo divideth the Sph
into two parts, cauſing one half, or ſix Houſes
be above the Earth, that is, the 12, 11, 10, 9, 8
7; and the other ſix Houſes under the Earth,
is, the Aſcendent 3, 4, 5 and 6 Houſes: w
Houſes are alſo divided into Angles, Succed
and Cadent Houſes, as you may ſee, with thei
tures, in this following Scheme.



Succedent. Ang. *M.C.* Cadent.

Succedent. West-Ang. Cadent.

leventh House, called *The Spirit* or *Angel*, is the ouse of hope, signifies friends, counsel, company, the legs. Consign. ☉.

The 10 House or Mid-heaven, signifies Offices, Honours, Magistracie, the Mother, the knees. His Consignificator ♂.

The Ninth House hath signification of piety, verity, Sects of Religion, long journeys, dreams, divinations, the buttocks. Consignif. ♃.

The Eighth House signifies the kind of death, and goods of the dead, occult faculties, fears and deadly poyson: bladder & privities. Consignif. ♄.

Consign. ♀.

The Order, Name and Qualities OF THE *TWELVE HOUSES.*

The Orb or light of { ♄ ♃ ♂ ☉ ♀ ☿ ☽ } is { 9 9 8 15 7 7 12 } before and after any Aspect.

The 7th House or *West Angle*, signifies wives, open enemies, marriage, contentions: the bowels, secrets, and thighs. His Consignificator ☽.

The Sixth House, called also *The house of evil fortune*, signifies sickness, servants, small cattel: the belly and intestines. His Consignificator is ☿.

cendent: it signif. mans life, constitution, head, face, eys, ears and nose. Consignificator ♄.

The fourth House, or *Imum Cœli*, signifies fathers, buildings, foundations, treasure hid, agriculture, immoveables: brest, lungs, midriff. Consignif. ☉.

The third House signifieth brethren, sisters, short urneys, kindred, hoility: shoulders, arms, His Consignificator ♂.

The 5th House named *Good Fortune*, signifies children, ornaments: the stomack, liver, heart, nerves, sides and back. Consignif. ♀.

Cadent. *Im.C.* Ang. Succedent.

Place this betwixt p.68 and 69.

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tur

of the ſignification of the Planets in the Houſes, beginning from the twelfth Houſe, and ſo backward to the firſt; ſhewing what the Planets operate in every Houſe in Nativities or Queſtions.

Firſt of the twelfth Houſe.

If a Nativity be ſhown you; or a Queſtion be
roposed concerning gaine; and thereupon you
nde the Lord of the twelfth in the firſt Houſe, it
gnifies that the Native or Querent ſhall gaine
y his Familiars, or by ſomething ſignified by the
welfth Houſe.

And if he be in the ſecond Houſe, it ſignifies
e Native or Querent ſhall make ſome ſhort
ourney in hope of profit; or ſhall go to ſome
bſent Friend or Kinſman upon that account.

If the Lord of the twelfth be in the third Houſe,
f what thing ſoever the queſtion is, it ſignifies
at thing to be hid, or ſecretly abſconded either in
e Houſe, or ſome ground adjoyning.

If he be in the fourth Houſe, his whole ſignifi-
ation will be about Children or the like. And if
he queſtion be of a ſhort Journey, it ſignifies that
he Journey will not prove pleaſing, but contrary
nto him, not producing him any good. The ſame
ou may ſay will happen to the Native in progreſs
f time.

And if he be in the fifth Houſe, and the queſti-
n be of any abſent partie, it ſignifies that he is in

the hands of some, who are, or sometimes were Servants unto him, and now are secret Enemies.

If he be in the sixth, and the question be of any one absent, it signifies he is in the hands of his Enemies, or of Theeves, Robbers, Slaves or Stipendiaries.

If he be in the seventh House, and the question be of an absent person, it signifies he is dead or sick of some mortal disease.

But if you finde him in the eighth house, it signifies the party quesited after is distant far off, in some long Journey, or that some Clergy-man or religious person detaines him against his will.

If he be in the ninth House, judge that the absent party is in the hands of some potent person, or that his Mother causeth him to stay against his will.

But if he be in the tenth House, it signifies he is in some place well accommodated, and with Friends, and them that love him.

If he be in the eleventh, it may be said, He is not in a good condition, but that he is in the hands of some of his Enemies, who for envy would do him some hurt without cause; or that he is in trouble and straights, or in prison.

Of the eleventh House and his Lord.

If the Lord of the eleventh House be in the twelfth, and the question be of gaine, it signifies the thing shall be gained; but in the absence of the Querent, by his Familiars or equals.

And if he be in the first, and the question be

con

oncerning a ſhort Journey, it ſignifies that Jour-
ey ſhall be profitable and gainful.

If he be in the ſecond Houſe, and the queſtion
e of any thing hid, it ſignifies it ſhall come to the
ands of the Querent: ſay the ſame of an immove-
ble thing. And if the queſtion be of Parents and
lders, it ſignifies their Eſtate to be according to
he nature of the Planet.

If he be in the third, and the queſtion be con-
erning Children, it ſignifies them to be good, and
oy and comfort to come from them.

And if he be in the fourth, and a Nativity or
niverſal queſtion, it ſignifies the Native or Que-
ent to be ſubject to anger, laborious, and invol-
ed in Infirmities.

If it be any particular queſtion, it ſignifies to
he Querent loſs of his ſmall Cattle, Servants, or
he like.

If he be in the fifth Houſe, he ſignifies the Na-
ve will be litigious, but to have the worſt; and
he ſame will alſo be the Querent. But if the
ignificator be *Venus*, it ſignifies he ſhall contract
natrimony with fair Women. If *Jupiter*, it ſig-
ifies he ſhall have good Companions, and good
ortune in Merchandiſe. If any of the other Pla-
ets, it ſhall happen according to his Diſpoſition:
or if he be well diſpoſed, it ſignifies good; if ill
ignified, it portends evil: and it ſignifies priva-
ion or loſs of his goods.

If he be in the ſixth Houſe, and be any of the a-
oreſaid evil Planets, it ſignifies death to the Que-
ent; and if it be a Nativity, it ſhall ſignifie him
o dye an evil death: but if it be *Jupiter*, *Sol* or
Venus, it ſhall ſignifie gaine becauſe of ſome dowry

or portion, or the occupation of some goods. But if it be *Mercury* or the Moon, and the question be of some doubtful timorous business, it signifies the same will be null and void.

If the Lord of the eleventh House be in the seventh, and any of the Fortunes in a Nativity or Universal question concerning a Journey, it signifies the Journey will be profitable and gainful; but if he be an Infortune, judge the contrary.

If he be in the eighth House, it signifies Dominion and Honour shall happen unto him; or that he shall adhere to some Magistery of the nature of that Significator, or appertaining unto him, or unto some great person; or that his mother shall love him above others.

If he be found in the ninth, it signifies the Native or Querent shall very much obtain his will in those things he hopes for, and that as well by means of his Friends as any other cause.

If he be in the tenth House, he signifies sorrow, alteration, tribulation and imprisonment, and loss of great Cattle, as well in Questions as Nativities.

Of the tenth House and his Lord.

If the Lord of the tenth House be found in the eleventh House in any Question or Nativity, it signifies the Native or Querent shall be retained into the service of a King, or some potent person bearing Rule, and shall have gaine convenient for him.

But if he be in the twelfth House, and the question be of a short Journey, it signifies it will not

be profitable unto him, and the worse if it be to some Friends or inferiour Kindred.

But if he be in the first House, he signifies the acquiring of Houses and Possessions, and profit therefrom both to the Querent and Native; and it signifies a good long life, and fortune from his Ancestors and Kindred.

If he be in the second House, he signifies the Native or Querent shall be fortunate in his Children, and shall rejoyce in them, and shall gaine great Substance, and the better if the Part of Fortune be there.

But if he be in the third, he signifies anger, labour, sorrow and infirmities, neither will he be fortunate in small Cattle nor Servants, nor profit by them.

And if he be in the fourth House, and it be *Venus*, or any of the convertible Planets, and the question be of matrimony, it signifies it shall be effected. And if it be *Jupiter*, it signifies the Native or Querent shall have good Wives, and good Companions, and fortune in Merchandise: but if it be any of the Infortunes, it signifies strife, discord, or separation in his life, or removing from the place you finde him in, or from his proper Goods; and the rather, if it be one of the higher Planets, and much more if it be a moveable Signe upon the fourth House.

But if the Lord of the tenth House be in the fifth House, and be an infortune, it denotes evil to the Native or Querent, and his death and destruction: but if there be a Fortune, it signifies the Native or Querent shall have good fortune in the portion of his VVife, or the occupation of some

ſome others goods; and if the queſtion be concerning gaine, it ſignifies his fortune ſhall be in ſtrange Countries.

The Lord of the tenth Houſe in the ſixth Houſe, ſignifies that long Journies will not be profitable for the Native or Querent, but laborious and infortunate, unleſs it were a Journey for Slaves, Servants or Animals; neither will he be fortunate in the Clergy.

Yet if he be in the ſeventh Houſe, he ſignifies the Native or Querent ſhall gaine honour and profit by VVomen, and becauſe of VVomen.

And if he be in the eighth Houſe, he ſignifies the Querent ſhall obtaine his will and deſires in many things, and gaine thoſe things he hopes for, and eſpecially of the things of the dead, chiefly occaſioned by his Friends, or ſome other fortunate thing.

And if he be in the ninth Houſe, he ſignifies anger and tribulation to the Native or Querent which ſhall happen to him from thoſe things by which he expecteth and hopeth to have good and utility, and in which he puts truſt and confidence.

Of the ninth Houſe and his Lord.

If the Lord of the ninth Houſe be in the tenth Houſe in any Nativity or Queſtion, it ſignifies the Native or Querent ſhall have good, decent and honorable familiarity, and eſpecially with Nobles and great Men, and to reſide with them or ſome Magiſtrates.

And if he be in the eleventh Houſe, and the queſtion

queſtion be about a Journey, it ſignifies it will be fortunate and fruitful, and the rather if the Journey be to Friends or with Friends.

If he be in the twelfth Houſe, it ſignifies ſome immoveables ſhall fall to the Native or Querent which ſhall be infortunate or hurtful, but not durable; or he ſhall receive ſome hurt by great Cattle.

If the Lord of the ninth be in the firſt houſe, and the queſtion be concerning Children, it denotes the Querent or Native ſhall be happy and fortunate in his Children, and live honorably.

If he be in the ſecond houſe, and the queſtion be concerning Servants, Children or ſmall Cattle, it ſignifies gaine and profit will accrue from them.

But if you finde him in the third Houſe in a queſtion concerning matrimony, or contracting, or entring into any Society, or making Merchandiſe, it ſignifies good fortune in them all; and the more ſure, if the Significator be fortunate: and the Native or Querent will be fortunate in his Kindred and Elders; and he will be fortunate in ſuits and contentions; for many will happen to him: and if the Significator be *Venus*, he will be fortunate in VVomen; but if it be any of the Infortunes, it ſignifies the contrary.

If he be in the fourth Houſe, and the queſtion be concerning the death of any one, it denotes it ſhall come to paſs according to the quality of that Planet who is Signifier thereof, and that the Native or Querent ſhall inherit the goods of the dead.

The Lord of the ninth in the fifth Houſe, ſignifies good ſucceſs in ſhort Journies.

In

In the sixth House, he signifies the Native or Querent shall have some authority over some vile or inferiour Country.

In the seventh House, he signifies fortune in matrimony and women, in Merchandise, Associates and Lands.

In the eighth House, it signifies the Native shall suffer imprisonment, or some grievous infirmity or mortal tribulation. And if he deal in great Cattle, loss and damage will come thereby; neither will they be any profit or help to him, but rather do him some hurt.

Of the eighth House and his Lord.

If the Lord of the eighth House be in the ninth in a question concerning any absent party, it signifies he is well, especially if his Significator be fortunate; and if his Significator be *Jupiter*, it signifies he is imployed by some Judges, or Ecclesiastical persons; or studieth Arts and Sciences. If *Venus* be Signifier, he is employed about VVomen. If the Moon or *Mercury*, that he deals with divers persons, and will not remaine long in one Place or Land, but shift his condition.

If *Mars* be his Significator, and he strong and fortunate, it signifies that he uses some art about Iron and Fire, or letting of Blood; and gaines profit thereby.

If he be in the tenth House, in a question about a short Journey, it signifies honour to the Querent by that Journey, especially if the Journey be to any great person, or by occasion of any Magistracy.

If

If he be in the eleventh Houſe, it ſignifies that the Querents Friends ſhall ſtudy to ſettle him in ſome immoveable Eſtate, profitable and honourable, if the queſtion be about any ſuch thing.

If the Lord of the eighth Houſe be in the Twelfth, and the Queſtion be concerning Children, it hath evil ſignification, either that they will not live, or if they do live, they will be unfortunate, neither ſhall he have any Joy or Comfort in them.

It ſignifies alſo that the Querent ſhall have poyſon offered him in his Meat, and that he ſhall be unfortunate in his Clothes, and many new vexations ſhall happen to him.

But if he be in the firſt, it ſignifies reaſonable good fortune in Servants and ſmall Cattle, and that he ſhall not much be afflicted with ſickneſs.

In the ſecond Houſe he ſignifies the Native or Querent ſhall have great profit by a Wife, and good fortune in buying and ſelling of moveable goods; but if he enter into ſociety or Patner-ſhip with any one: and he will be litigious and contentious in his own Family.

In the Third, in a Queſtion concerning a ſhort Journey, it ſignifieth the Querent ſhall die in that Journy.

And if the Queſtion be concerning a Dowry or Portion, it ſhall be had, and an Hereditament or Poſſeſſion amongſt the Neighbours where the party inhabits.

If he be in the Fourth, and the Queſtion be concerning a long Journey, it will be evil, and the Querent will gain an ill report thereby. And if he Queſtion be concerning any Clerk, it ſignifies him

him to be wicked, dishoneſt, having little faith in Divine things; ſay the ſame of an abſent Perſon, if the Queſtion be concerning one that is abſent.

In the fifth Houſe, he ſignifies the Native or Querent ſhall be fortunate in his Children, in diet and apparel. If the Queſtion be concerning Letters or News, it ſignifies good meſſengers, and in the Letters is contained good.

If the Lord of the Eighth be in the ſixth Houſe in a Queſtion concerning Fortune, it ſignifies the ſame will be mean, feeble, and not firm, neither will the Native or querent be fortunate in his Friends, they will not be true to him; but he may be fortunate in his Family and Servants, and in ſmall Cattle.

In the ſeventh, if the queſtion be of ſickneſs or impriſonment that is doubted or feared, it denotes the Querent ſhall ſee or fall into that which he doubted or feared; and this ſhall happen to him, by the means of ſome women, Companion or Merchant; and he ought greatly to fear Thieves, Robbers or Outlaws, and Play, or being betrayed by women.

Of the ſeventh Houſe and his Lord.

The Lord of the ſeventh in the eighth Houſe in a queſtion or Nativity, ſignifies the Native or querent ſhall gain by the Dead, or that he ſhall inherit the Goods of the Dead.

And if the queſtion be concerning the death of any Sociate, Partner, Wife, or Enemy, it ſignifies it ſhall come to paſs.

If

If the question be of any absent party, it denotes he shall marry in his absence, and it is possible he shall suffer imprisonment by reason of some woman.

If he be in the ninth House, and the question be about any Journey, it will be unprofitable and loss, and the rather if the Lord of the ninth be an Infortune, or impedited by an Infortune. And if the question be whether a man shall marry with the party or woman he affects, it shews it shall be effected.

But if the question be whether one shall meet his Enemies in the way, or concerning a Wife which is suspected to play the *Whore* with some * *Clergy-man*, or that he intendeth to remove to some other place or Country, or whether the Clergy-man he suspects be an Enemy to the Querent, it signifies the Affirmative.

* *A Sister may in Zeal.*

And if a question be concerning any one that is banished, it signifies his return.

If the Lord of the seventh be in the tenth House, and the Querent doubt whether the King or some that hath rule over him, will be an Enemy to him; or that his Enemies shall have power over him, or that his Adversaries shall overthrow him in some Suit or Controversie, or whether the Judge shall be more favourable to his Enemies or Adversaries then to himself, it signifies the Affirmative.

But if the question be about entring into Society or Partner-ship with any one, it shews that it shall be good, profitable and honourable; and the more, if it be about any immoveable Goods, and that the Querent may by that occasion attain to some Art or Magistery.

In

In the eleventh House, in a question concerning Children, it signifies they shall be fortunate, and the Querent happy in them; especially if the significator be fortunate and strong; and that good fortune shall attend the Querent whithersoever he goes. Judge the same of Friends and Familiars, Kings and great Men.

In the twelfth House, he signifies anger, sorrow and sickness to happen to the Native or Querent, if the Significator be an Infortune or infortunate; but if he be a Fortune or fortunate, it signifies he shall gaine Cattle both great and small, a good Occupation; and imprisonment of his Enemies.

If the Lord of the seventh house be in the first, and be a Fortune & fortunate, it signifies the Native or Querent shall be fortunate, so that he shall not desire his Estate to be bettered, or a better condition: but if he be an Infortune, and infortunate, his condition cannot be worse, or one cannot be in a worse estate then the Querent or Native, except banishment.

If a VVoman be ejected from out of her House by her Husband, or absent her self of her own accord, it signifies she shall hardly return again.

In the second House, in a question of the death of an Enemy, VVife or Companion, it shews the affirmative, it signifies loss of moveable goods by Theeves; or loss by Enemies, or at play, and that the Native or Querents own Family shall be Enemies to him.

If he be in the third House, and the question be of a Journey or Kindred, it signifies it will be good and profitable, if none of the Infortunes

nor

nor the Dragons Tayl be there.

If he be in the fourth House, he signifies that his Enemies shall possess some of the Estate of the Querent, if the question be hereupon.

And if the question be, whether a Father, Grandfather, or Father in Law will marry, it answers the Affirmative; and probably some of them may promote some contention with the Querent.

In the fifth House, he shews that the Querents Friends will be constant and true to him; and if the question be concerning any thing the Querent affects to have, it signifies it shall be fortunate to him.

If he be in the sixth House, and the question be concerning imprisonment or sickness; it signifies the Affirmative: if a man suspects his Wife to deal with some other man, it is true, and that the other party is an Enemy to the Querent.

And if the question be concerning small Cattle, it shews Enemies shall take them away.

If a Woman ask the question whether her Husband trade with a Wench that she suspects; it is true, and that he shall have Children by her.

Of the sixth House and his Lord.

If the Lord of the sixth House be in the Seventh, in a question of a disease, it signifies the Party to be Love-sick. If the question be concerning a Servant the Querent is about to take, it denotes he shall have him, but he will not prove very faithful unto him. If the question be about Merchandize, the Querent may gain thereby; but he must beware lest at length it end in his loss.

If the Lord of the Sixth be in the Eighth, in a question concerning the death of any Servant or small Cattle, it signifies the Affirmative: if it be concerning Hereditaments or possessions from the Dead, or of gaine expected from some Kindred especially Minors, it signifies the thing questioned shall come to pass.

In the Ninth, he signifies the Querent shall take a Journey by reason of some immoveable thing and shall enjoy the same; or that he shall enter into some Church or Religious Order, and have Conversation with Clergy-men.

But if he be posited in the tenth House in a Nativity or question, he signifies to the Native or Querent that he shall be happy in hononrable children.

And if any one ask a Question whether his Lord shall be troubled with sickness, or deposed from his honour and place; it is to be doubted it will come to pass. And if the question be concerning a mother or Master concerning any disease, it seems to signifie the Affirmative.

In the eleventh House in a question concerning Animals, it signifies profit by them; but in other things the fortune of the Querent will not be well disposed.

If he be in the twelfth House, in a question of the sickness of Servants, Prisoners, or Animals, it signifies the Affirmative.

If he be in the first House, in a question of the future condition of Servants or small Cattle, what shall become of them, it signifies they shall not long continue in the Querents hands.

In the second House, if the question be concer-

ing any long Journey, it shews it will be good and profitable.

In the third House, if the question be concerning any Dignity, Art or Magistery, with Neighbours or Kindred, it signifies the thing quesired shall in a little time come to pass.

If he be in the fourth House, in a question concerning Stable-things, or his greater Kindred, it signifies good fortune therein.

But if the question be concerning any City or Castle, it signifies sickness and infirmities will happen therein, and that evil-disposed Persons do inhabit there, studying and endeavouring to effect evil actions.

In the fifth House, if the question be concerning any thing that may be matter of Joy to the Querent, or concerning Clothes, or conceiving with Child, it signifies the Affirmative.

Of the fifth House and his Lord.

If the Lord of the fifth House be found in the Sixth, in a question concerning any infirmity of Children or sickness of them, or the Occupation of Servants or small Cattle, it signifies the Affirmative according to the nature of the question.

And if the question be concerning a Messenger, it signifies some Infirmity, Anger or Mischance shall happen to him in the way, or that he bringeth some evil Letter or Message.

But if he be in the seventh House, and the question be concerning a Son, it signifies he will marry contrary to the will of his Parents; and it is to be feared, lest he fall into the hands of his Ene-

mies, or will turn Robber, and keep compan
with whores; and happily he may be a retaine
to some Merchant: and if *Mars*, *Saturn*, the Dra
gons Tayl or *Venus* be there, it is the worse. An
if the question be concerning theft, the Querent
Son seems to be the Thief: but if the question be
concerning an exile or banished person, it signi
fies good for him, and that he shall have joy, an
returne into his own land.

In the eighth House, in a question about Here
ditaments, Immoveables, and Dowries or Portion
it signifies good in them, and that the Querent
shall enjoy them. And if the question be con
cerning any absent party, it shews he is in a goo
condition.

And if the question be concerning Hereditar
Goods, whether they shall come to the hands o
Child, it declares the affirmative.

If concerning Conception, it signifies the Chi
shall not live.

If the Lord of the fifth be in the ninth House
a question concerning a Son that is about to ta
a great Journey, it signifies it will be good an
profitable for him.

If he be in the tenth House, and the questio
be whether a Son shall obtain an Art or Offi
sought after, it signifies he shall with labour an
trouble.

If he be in the eleventh House, and the questio
be concerning Merchandise, or entring into an
Society or Partnership, or Marriage; if *Mars* b
Significator, it signifies anger and sorrow to th
Querent in all these cases, and danger of impri
sonment for some of these causes.

If the Lord of the fifth be in the twelfth in a question concerning a So that is doubted to be in prison, it signifieth the affirmative. And if the question be concerning his sickness, it signifies prolongation thereof; if concerning great Cattle, it signifies they will be good and profitable.

If he be in the first House in a Nativity or question concerning life, it signifies long life and honorable.

In the second, in a question concerning gaine, it shews the affirmative, and especially by some Magistery or Office, and moveable things, or perhaps by some noble Man.

If he be in the third House, in a question concerning some Journey to Neighbours or Kindred, it is good and fortunate; and joy to the Querent in all things.

If he be in the fourth House, in a question concerning Treasure hid, it signifies the affirmative.

And if the question be concerning the end of any thing, if the Dragons Tayl be not there, it signifies good to the Querent. And if *Venus* be Significatrix, and the question be concerning the City wherein the Querent inhabits, and *Venus* impedited, it is to be doubted the Querent will suffer loss by some Strangers or Forrainers coming to inhabit there; unless a Fortune be in the second from the Ascendent, then he abates the malice; but an evil Planet there, augments the malice, and it will be worse for the Querent in that thing.

Of the fourth House and his Lord.

The Lord of the fourth posited in the fifth in a question concerning inferiour Kindred, it signifies they are in a good condition. And if the question be concerning their staying or departure from the Land where they are, it shews their departure.

If he be in the sixth House, and the question be concerning the universal sickness of some City, Country, Congregation, Colledge, particular House or Family, Servants or small Cattle, it signifies the affirmative.

If he be in the seventh, and the question be concerning any one banished, whether he shall return again to his own habitation, if *Mars* be the Significator, it signifies he shall return by means of the Sword, Fire or Effusion of Blood. If *Saturn* be the Significator, it shews he shall return with anger, grief and sorrow, and by his own labour, and of them that inhabit in that Country, and after it is almost despaired of.

If the question be concerning the state of stable things, it shall signifie victory to the adversary, or him that strives with the Querent.

If he be in the eighth House, in a question concerning any absent party, whether he shall return, it signifies he shall return. And if the question be concerning the Infirmities or accidents of any Country or City, it signifies sickness and mortality shall happen there: understand the same of any particular House.

If the question be concerning any Dowry or Inheritance of the dead, or of the Goods of Enemies

mies, Wives or Merchandise, it signifies the Querent shall enjoy it.

If he be in the ninth House, and the question be concerning any long Journey, it signifies it will be hard and unfortunate, unless the Journey be for some possession.

If he be in the tenth House, and the question be concerning any Art, Magistery, Honour or Dignity of any greater Kindred, it signifies it shall come to pass to him for whom the question is made. And if the question be concerning their life, it shall be long; and if it be about any thing the Querent would obtain for himself, he shall enjoy it. And if concerning the state or condition of any City or Country, it shall be fortunate and encrease.

If the Lord of the fourth be in the eleventh, and the question be concerning the fortune of the Querent, or of any other he enquires for, it signifies good fortune unto them.

And if he be in the twelfth, and the question be concerning any City or Land, it signifies evil, and the betraying thereof.

And in a question concerning any one in prison, absent persons, or great Cattle lost, it signifies their enlargement and return.

If the Lord of the fourth be in the first House, in a question concerning the person of the Querent, it signifies he is of an evil disposition.

If he be in the second House, in a question of gaine, it signifies gaine by Friends and immoveables; but loss is to be feared by immoveables.

But if he be in the third House, in a question concerning gaine, it signifies the Querent shall

not attaine it, unleſs by great Cattle.

Of the third Houſe and his Lord.

In a queſtion concerning gaine or profit, if the Lord of the third Houſe be found poſited in the fourth, by ſtable and immoveable things or goods, the Querent ſhall gaine. If the queſtion be concerning any City, Caſtle, Houſe or Province, it ſignifies duration thereof.

If he be in the fifth, in a queſtion concerning Children, the Querent ſhall have Children, and have joy in them. If the queſtion be concerning a ſhort Journey, or any thing belonging to the third or fifth Houſes, it is a good queſtion.

If he be in the ſixth Houſe, in a queſtion concerning any ſickneſs or anger that ſhall happen to the Querent, it ſhews the affirmative.

And if the queſtion be concerning any man-ſervant or Maid-ſervant, Dog or Hawk, or ſuch like thing, it ſignifies they will run or fly away.

If the Lord of the third be in the ſeventh, and the Querent demand whether any of his Kindred or Neighbours will oppoſe him, or whether any of his Kindred will marry, or whether his VVife hath to do with any Kindred or Neighbour of the Querent, it ſignifies the affirmative.

If he be in the eighth, and the queſtion be concerning any death, portion or dowry of which the Querent fears, that which he fears ſhall come to paſs.

And if the queſtion be concerning the poſſeſſion or Hereditament of any one that is dead, or concerning the portion of a VVife, or whether the

the Querent shall gaine in the Country he intends to travel into, it signifies he shall gaine or obtain it by labour and travel.

And if the question be concerning any absent person, it signifies he shall return, though not very soon.

If the Lord of the third be in the ninth House, in a question concerning the death of any one, if the Significator be an Infortune, or an Infortune be in the ninth with him, it signifies it shall come to pass; otherwise not.

And if the question be concerning a Journey, it signifies it shall be good and prosperous, unless ill Fortunes work the contrary.

If he be in the tenth, and the question be concerning any Art, Office or Dignity, it signifies the Querent shall obtain it.

If he be in the eleventh, it signifies good fortune to the Querent. And if the question be concerning a Journey, it will be good and fortunate.

If the Lord of the third be in the twelfth House, and the question be concerning Kindred, it signifies sickness unto them, imprisonment or circumventions by treachery: but if the question be concerning prisoners or great Cattle, it signifies good to them.

If he be in the first House, and the question be concerning the life of the Querent, or any other that he enquires for, it signifies their life shall be good, long and profitable.

If he be in the second House, and the question be concerning moveable Goods, it is to be feared the querent will be deceived thereof, by his Kindred, Neighbours or Friends.

Of

Of the second House and his Lord.

If the Lord of the second House be in the third and the Querent ask whether he shall be in danger to lose those things which he hath, it signifies he shall lose them; and this shall come to pass by some Neighbour, Kinsman, or because of some short Journey.

If he be in the fourth House, and the question be concerning any Treasure or Goods hid under the Earth, it signifies good to the Querent.

If he be in the fifth House, in a question concerning Children, it signifies the Querent shall have Children. And if the question be about something that the Querent will not discover to thee, it shews his intention is about Children: and if it be concerning a Messenger, it signifies he is about to return.

If he be in the sixth House, and the question be whether the Servants or some of the Querents Family do not make away his Goods, it signifies the Affirmative.

And if the Querent doubt whether Enemies or Thieves shall take away his Goods, if the Lord of the second be in the seventh House, it signifies they will.

And if the question be concerning any one banished, it signifies his return.

If the question be concerning Matrimony, or Portion, or Merchandize, it shews it shall come to pass according to the intent of the Querent, but it shall not be profitable unto him.

If the Lord of the Second be in the Eighth House

House, in a Question concerning any Dowry, or the recovery of any Debts, it signifies the Querent shall recover them, if the Lord of the First be more strong then the Lord of the seventh House. And if the question be concerning any absent Person, it signifies his return.

If he be in the ninth House, and the question be concerning a Stipend or Revenue, it signifies it shall be taken away from the Querent.

If the question be concerning Gain, and the Lord of the Second be in the tenth House, it signifies the Querent shall gain by some Art, or by some Office; but that will be in danger to be taken from him by some Superiour.

If he be in the eleventh House, it signifies good fortune to the Querent.

If he be in the twelfth House, and the question be concerning the sickness of a Family, it signifies long sickness; say the same, if the question be concerning any one in Prison.

If the question be concerning one in Prison, it signifies his enlargement; and if concerning great Cattle, it declares they will be fortunate and profitable to the Querent.

Of the first House and his Lord.

If the Lord of the first be in the second House in a question concerning Gain, if he be fortunate in the second House, it signifies the Querent shall gain by his own Industry; but if he be unfortunate there, the contrary is signified thereby.

If he be in the third House, and the question be concerning a short Journey to some Friends or Kin-

Kindred, it ſignifies it will be good and profitable.

If he be in the fourth Houſe, and the queſtion be concerning the occupation of Land, it will be profitable; but in all other queſtions judge the contrary.

If he be in the fifth Houſe, it ſignifies good to the Querent by ſuch things as are ſignified by the fifth Houſe.

But if he be in the ſixth Houſe, and the Querent ask concerning any trouble, anger or ſickneſs that he feares will befall him, it ſignifies it ſhall come to paſs.

If he be in the ſeventh Houſe, in a queſtion concerning the Eſtate or Portion of a Wife, or Merchandize, whether it ſhall be gotten or not, it ſignifies the Affirmative. Or if the queſtion be concerning an Exile, whether he ſhall return to his own again, or not, it ſhews he ſhall return: but in all other queſtions judge the contrary.

If he be in the eighth Houſe, and the queſtion be concerning any one that is ſick, it denotes he ſhall dye; and the ſurer, if *Mars*, the Moon or *Mercury* be there impedited.

And if the queſtion be concerning the obtaining the Revenue of a Stranger, or the Hereditaments of the Dead, it ſignifies the Affirmative.

If he be in the ninth Houſe, and the queſtion be concerning any long Journey, it ſignifies it ſhall not be performed in the time appointed; and if it be begun, it ſhall not be perfected.

If the Querent ask whether he ſhall obtain an Office or Magiſtery, and the Lord of the firſt

in the tenth House, he shall have his desires.

And if the Lord of the first be in the eleventh House, and the question be concerning any thing which the Querent hopes for from Friends, or any that he puts confidence in, it shall happen to the querent according to his desires.

And if he be in the twelfth House, in a question concerning any cronick or melancholy Disease, Treachery, Injury or Violence which the Querent fears shall happen unto him, it signifies the affirmative: but if *Venus*, *Jupiter*, or Part of Fortune be there joyned with the Lord of the first, they mitigate the malice. And in a question concerning a prisoner, it signifies his enlargement. And if the question be concerning Animals or great Cattle, it signifies good; but see if the Significators fall in any of the places aforesaid, whether they be aspected by the other Planets, or whether they be joyned to them there: because the good Planets augment the good fortune, and diminish the evil; but the evil Planets increase the evil, and abate the good.

The Use of an Ephemeris described, and the manner how to set or erect a Figure of Heaven.

The left hand Page of an Ephemeris explained.

In the left hand page of an Ephemeris, commonly there is ten Columns, the first whereof contains the days of the moneth; the second, the days of the week; the third, the motion of *Saturn*; the

the fourth, the motion of *Jupiter*; the fifth, of *Mars*; the sixth, of the Sun; the seventh, of *Venus*; the eighth, of *Mercury*; the ninth, of the Moon; and the tenth, of the Dragons Head: the Dragons Tayl you must understand is always placed in the opposite Signe and degree to the head.

In some Ephemerides you shall finde the Sun placed in the third Column, the Moon in the fourth, and then *Saturn* and the other Planets in order; though that is not so methodical: and others have placed a Character for the earth in the Suns place, imagining it to wander like their brains.

The Latitudes of the Planets you shall finde by these Letters, M. S. D. A. which signifie thus: A Planets Latitude noted with M. A. shews he hath Meridional or South-Latitude ascending; if S. A. then he hath Septentrional or North-Latitude ascending; but M. D. or S. D. shews the Planet hath Latitude descending.

At the foot of the Page, you may see what Latitude a Planet hath for every tenth day under him in the same Column.

The Explanation of the right hand Page.

In this Page are eight Columns: the first shews the days of the moneth; the other six the Lunar or Moons Aspects to the Planets; and the eighth Column, the Planets mutual aspects each to other: so that over the six equal Columns, you shall see written the Lunar Aspects; and over the last Column the Planets mutual Aspects: so that what

Aspects

Aſpects happen, you ſhall finde under the ſeveral Columns, counting the day to begin at Noon, and end the next day at Noon; for ſo Aſtronomers do begin their day.

How to erect a Figure of Heaven.

Draw firſt the Scheme of your Figure, and then ſeek the place of the Sun in the Ephemeris for the day or time you would erect a Figure; which done, then enter the Table of Houſes in that Signe the Sun is in, and look the degree in the Column of the tenth Houſe; againſt which, in the firſt Column on the left hand, you will ſee certain hours, minutes and ſeconds; which add to the time of the day or hour wherein you ſet your Figure; and if the Total exceed 24. caſt away the 24. and ſeek for the remainder in the Table of Houſes in the firſt Column, entituled, (*Time from Noon*,) and juſt againſt that number, you ſhall find the Signes and Degrees that are to be placed in ſix of the Houſes, viz. the tenth, eleventh, twelfth, firſt, ſecond, third; and in the other ſix Houſes, are to be placed the oppoſite Signes, with the ſame degrees and minutes as the other ſix Houſes had.

Having thus done, place the Planets in the Signs and degrees and minutes, as you finde them in the Ephemeris, with the Dragons Head, and the Dragons Tayl oppoſite to the Dragons Head; and if your Planets place be more degrees then the Cuſp of the Houſe, place him in the Houſe; if leſſer, before the Cuſp, out of the Houſe.

Thus you ſee the Uſe of an Ephemeris: but before you proceed to Judgement, take with you theſe Conſiderations following.

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Having thus passed briefly through the Introductory part to Astrology; we now begin (*per auxilium divinum*) not by any diabolical assistance, (as the Priests impudently and lyingly affirme, in their brazen-faced stories) to proceed to the Judgment proper and natural to be given by the *verus filius artis*, upon any horary question whatsoever; but with this Animadversion, that before any one give judgment upon a question, he first seriously ponder these Considerations, which generally are six: first, that he consider Nations, and the Generations of Nations; in the second place, Families, and the Constitutions of Families, and the Ordinations of Families and Houses; the third thing, rich and potent mens Dispositions and Affairs; in the fourth Place, the Consideration of humane individual Species; the fifth, Elections or times proper for the beginnings of work and operations; the sixth concerns questions, as well Universal as Particular, pertinent to the Judgment of Astrology: but before we enter into the particular Judgment of Questions, some things are to be premised for every Artist diligently to consider before he proceed to give Judgement.

The first Consideration is, what moveth a man to propose or ask a question to the Astrologer; and if the question be radical, and proposed really out of an intent to obtain a rational answer, the principal motions inducing thereunto are three.

The first is, the motion of the Soul, when any one is excited really of his own intentions to propose a question.

The second is, the motion of the superiour Bodies, when any one asketh what they do imprint into

into him, in the thing quesited what shall be the event thereof.

The third is the motion of our Free-Will, which may be an act of the Querent himself; which although his minde may be moved to ask the question himself, yet the heavenly bodies do not agree thereunto, and sympathize therewith: then that sufficeth not without their mutual motion to the proposition of the question; neither is the motion of the Stars sufficient, unless our Free-VVill incite us to propose and move the question.

The second Consideration, is the method and manner that every one ought to observe that would ask a question of the Astrologer, and that is, when he would ask the Astrologer of any thing present, past, or to come, he ought to observe this Rule in inquiring: First, That he earnestly, with great devotion, and a contrite spirit, beseech the LORD GOD, from whom every good thing takes its beginning, that he would grant unto him the knowledge of the truth of that thing he would be resolved of; and then to go to the Astrologer with that intention of attaining the truth of what he would ask; and let him retaine that intention in his heart, and he shall finde the truth of what he enquires; and whosoever asketh otherwise, deceives himself and the Astrologer too, for a foolish Querent may make a wise Respondent to erre; which brings scandal to the Art, when as the Astrologer is not blameable, but the ignorant and foolish Querents.

A third Consideration which the Astrologer ought to regard, is, to have respect that the Lord of the Ascendent and Lord of the hour be the

same, or of the same Triplicity; for if the Lord of the Ascendent and Lord of the Hour be not the same, nor of the same Triplicity nor nature, it is errour for the Astrologer to give judgment on that question, for it is not radical nor fit to be judged; and sometimes the Querent will come to the Astrologer meerly to ask him something *tentandi causa*, to try him, or propose some frivolous question to see what he will say; which you may know, if you observe whether one Signe be leaving the Ascendent, and another entring upon the Cusp of the Ascendent, that he comes to you *tentandi causa*, or hath been with some other about the same question.

The fourth Consideration, is, to observe diligently the fixed Stars, whether they be juvant or nocent, and how they are placed in the Figure; for they have much operation in the judgment, and the neglect thereof oftentimes brings the Astrologer into errour.

Astrological Judgments upon the twelve Houses, how and in what manner questions appertaining to every House are to be resolved.

Of the first House or Ascendent, which signifies the person of the Querent, his life and body, with the beginning of every work.

In the first House, consider the Signe ascending in the first place which shall signifie the Querent, and consider that questions are to be made divers ways.

ays, and concerning divers things; and some-
mes one may ask the question for himself, and
metimes for another; so that you are to regard
what House the question belongs: for if any one
sketh a question concerning his own person, look
nto the first House; if it be concerning his Sub-
ance, the second House; if he enquire concern-
g his Brethren, or any other thing signified by the
ird House, take the third House for the Ascen-
ent of the thing quesited; if the question be con-
ming a Father, the fourth House; if concern-
g Children, or any thing signified by the fifth
ouse, consider the fifth; and so of the rest, as the
uestion requires.

Of the second House, concerning the Substance, Riches or Estate of the Querent.

In a question whether one shall obtain the
te or Substance he hopes for, or endeavours to
ine, behold the Ascendent, his Lord and the
oon, who are the general Significators of the
uerent; let him be what person soever, from the
ng to the Clown, the first House signifies him
thout respect in this case, or difference of Sex
Degree, and give the Substance to the second
ouse and his Lord.

And if the Lord of the Ascendent, or the Moon,
joyned to the Lord of the House of Substance,
the Lord of the House of Substance, to the Lord
the Ascendent; or if the Lord of the House of
bstance be in the Ascendent, or the Lord of the
cendent, or the Moon, in the House of Sub-
nce; or if the Moon, or any other Planet

transfer light between the Lord of the Ascendent and the Lord of the House of Substance, to wit from the one to the other, the Querent shall gain the Substance he seeks after.

And if neither the Lord of the Ascendent, nor the Moon, nor Lord of the House of Substance be thus placed, then see if *Jupiter*, who is a natural Significator of Substance; or *Venus*, who is naturally a Fortune, or the Dragons Head, without the Aspect of any Infortune, be in the House of Substance, the Querent shall gaine and enjoy the Substance or Riches he seeks after.

By what means Substance may be gotten, and how lost.

If you finde that the Querent shall gain Riches and would know by what means, and whether he shall lose the same again, and by what means, behold the said Planets, what participation they have in the matter of Substance, and consider that Planet to whom another is joyned; for if he be more ponderous to whom the other is joyned, it declares how, and in what manner the Querent shall obtaine his Estate: behold likewise what House the more ponderous Planet is Lord of to which the other is joyned, and in what House he is; for if he be in the Ascendent, or be Lord of the Ascendent the Querent shall gaine his Estate by his own labour and industry.

If he be in the second, or Lord of the second he shall gaine an Estate by trading with his own Stock, buying or selling, or merchandise.

If he be in the third, he shall gaine his Estate

his Brethren, Kindred, Neighbours or Friends.

And if he be in the fourth, or be Lord of the ourth, he ſhall gaine an Eſtate from his Father, Grand-Father, or ſome of his elder Kindred; or om ſome Farm or immoveable goods.

If he be in the fifth, or be Lord of the fifth, he all gaine it from his Children, or by ſome with om he hath credit, and that will truſt him al-ough they be not true Friends.

If he be in the ſixth, or Lord of the ſixth Houſe, nd the Signe of the ſixth be a humane Signe, the uerent will gaine by Servants; or if it be a four-oted Signe, by ſmall Cattle, as Sheep, Hogs, oats, or the like; or he ſhall gaine by inferiour eople.

And if he be in the ſeventh Houſe, or be Lord f the ſeventh, the Querent ſhall gaine by VVo-en, if it be a Feminine Signe; or by VVar, ſuits contentions he ſhall happen to have with ſome dverſaries.

And if he be in the eighth, or Lord of the eighth, ſhall gaine by the Goods of his VVife, or the heritance of the dead; or he ſhall gaine in ſome ange Country, to which he ſhall travel of his n accord without compulſion.

If he be in the ninth Houſe, or be Lord of the nth, he ſhall gaine by ſome Religious Perſons, or the profeſſion of ſome Religion, or by long urnies.

If he be in the tenth Houſe, or be Lord of e tenth, he ſhall gaine by ſerving ſome great rſon or Noble Man, or by ſome Office ap-rtaining to ſome Noble Man, or by his Ma-ſtery.

And if he be in the eleventh House, or Lord of the eleventh, he shall gaine by Friends, or sor persons in whom he hath great hope and con dence, or by trading with Merchants, and unlo ed for Fortunes.

If he be in the twelfth House, or Lord of t twelfth, he shall gaine by secret Enemies or Pr soners; if it be a humane Signe; if a bestial Sign by great Cattle; if *Taurus*, by Oxen; if the la ter half of *Sagittary*, by Horses or Bullocks.

Remember always when you finde the Dr gons Tayl in any House with the Significator, it bates something from his Signification; if t Dragons Head, it augments his signification, savi what is already said touching their signification the second House.

Of the time when it shall be effected.

If the Querent desire to know when and in wh time it shall be brought to pass or effected, that shall obtain the Substance or Riches sought afte then see what Planet the Lord of the Ascende or Moon are joyned to, and which signifieth th effecting of the thing: for if he behold the Lo of the Ascendent or the Moon by a Trine or Se tile Aspect, or if he be a Fortune that receive the Lord of the Ascendent or the Moon, or no and consider whether he project his beams upo the beames of the Lord of the Ascendent or t Moon, and see how many degrees be betwe them, to wit, from the degree wherein one caste his beams upon the beams of the other, degree degree, unto the perfect Aspect; and if the Sign

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ficators be both in Cadent Houſes, give ſo many days to the effecting of the thing; if in Succedent Houſes, ſay ſo many weeks; if in Angles, moneths; and if there ſeems to be a great elongation of the thing, you may ſay years; and the rather, if both Significators, to wit, the Lord of the Aſcendent and the Moon, and the Planet to which ſhe is joyned, be in Angles; and if one be in an Angle, and the other in a Succedent Houſe, then they ſignifie moneths; and if one be in a Succedent Houſe, and the other in a Cadent, then they ſignifie weeks; and if one be in an Angle, and the other in a Cadent, then they ſignifie moneths; and if there be the Sun, *Venus*, *Mercury* or the Moon, the degrees between them ſhall ſignifie days; but the Sun and *Venus* may happily ſignifie weeks.

Of the third Houſe, of Brethren and ſhort Journies, &c.

In queſtions concerning Brethren, this diſtinction is to be obſerved; VVhether the Querent ask concerning a Brother that is abſent or preſent, well or ſick, or what ſtate or condition he be of, and give the firſt Houſe to the Querent; and the third to the Brother: if the queſtion be of a Brother that is abſent, then ſee the Lord of the third Houſe, which ſhall ſignifie the Brother, and ſee where the Lord of the third Houſe is found, and judge the ſtate and condition of the abſent Brother, to be according to the ſignification of the Lord of that Houſe in which he is found, and ſee how he is aſpected of the other Planets, whether

he be in aſpect to the good or bad, and with what Aſpect they behold him, and he them; or whether they be corporally joyned together: for if the ſignificator of Brethren be in the third Houſe, and not aſpected by evil Planets, by Quartile or Oppoſition, you may then ſay the brother is well, and in a good condition: but if evil Planets aſpect the Lord of the third by Oppoſition or Quartile without Reception, you may then anſwer the Querent, that his Brother is alive and well, but in trouble, care and anxiety of minde: but if they behold him by ſuch Aſpects with Reception, you may then judge the Brother is well and in trouble, but will be delivered from it.

But if the Fortunes behold him by a Trine or Sextile Aſpect without Reception, or with a Quartile or Oppoſition with Reception, you may then ſay the Brother is in a good condition in the place where he is. And if the Fortunes behold him by a Trine or Sextile with Reception, ſay that he is in a good condition, wanting nothing that he can deſire, but liveth proſperouſly.

But if the Lord of the third be in the fourth Houſe, without the Aſpect of the evil Planets, it ſignifies the abſent Brother gaines money in the place where he is.

If he be in the fifth Houſe, joyned with the Lord of the fifth with Reception, whether he be a Fortune or not, ſo that the Lord of the fifth be not evilly impedited, the Brother is well, and lives well with the people of the Country where he is.

But if he be in the fifth Houſe void of Courſe, or in Corporal Conjunction with evil Planets,

or

or in Quartile or Oppoſition unto them, without Reception, and thoſe ill Planets which impedite him be alſo impedited themſelves, it ſignifies the Brother is ill-diſpoſed, and crazie in his Body, becauſe the Fifth Houſe is the Third from the Houſe of Brethren. And if you finde him in other Houſes which are not excepted, as the Sixth, Eighth or Twelfth Houſes, ſay the ſame; but the evil is leſs.

But if you finde him in the eighth Houſe, joyned to the Fortunes by a Trine or Sextile, ſay that he is not well, but yet not ſo ſick that there is any doubt of his recovery; and if he be joyned to the Infortunes, and be in the ſixth Houſe, or joyned to the Lord of the ſixth, tell the Querent his Brother is ſick; and if the Lord of the Sixth be in the Third, ſay the ſame, unleſs the Lord of the Third be well diſpoſed: and if you finde the Brother of the Querent to be ſick, then ſee if the Lord of the Third be joyned to the Lord of the eighth Houſe, or be entering into Combuſtion, it ſignifies he ſhall die of that ſickneſs.

And if you finde him in the ſeventh Houſe, ſay that he continues in the Country that he went into as a Stranger onely, and is not departing thence, and is not well, nor very ill, but in an indifferent condition.

If he be in the eighth Houſe, it is to be doubted of him, eſpecially if he be Combuſt, or joyned to the Lord of the Eighth in the Eighth, or joyned to the Infortunes impediting him in the Eighth, for then it ſignifies his death.

If he be in the ninth Houſe, he is far removed into ſome remote Countrey beyond the place he

first went unto; or probably is entered into some Religious Order, or leadeth some Religious Life.

If he be in the tenth House, joyned to the Fortunes by a Trine or Sextile, and especially if it be with Reception, it signifies that he shall gain some Office, or Honour, or Dignity, in the Land where he is.

But if he be joyned to the Infortunes by Quartile or Opposition, or impedited by them, or if he be Combust in the tenth House, his death is to be feared.

If he be in the eleventh House, joyned to the Fortunes by a good Aspect, or be joyned to the Lord of the Eleventh, he is with some Friend where he is well entertained, and in a good condition; but if evil Planets do Aspect him, it seems he takes no delight in his condition, neither is it very good.

But if he be in the twelfth House, and joyned to Fortunes receiving him, and that Fortune which receiveth him, be not impedited, it signifies that he hath some Magistery, or dealeth in buying and selling of Horses and great Cattle, by which he gaineth, and liveth a Credible life. But if that Fortune be impedited, or joyned to the Infortunes impediting him; it signifies he is sick or ill-disposed; and if he be joyned with the Lord of the eighth House, or be Combust, or entering into Combustion, it is to be doubted he will die where he is.

If he be in the first, he is in a good condition, and is merry with them that love him.

If he be in the second, he rejoyceth not in that state or condition he is in; and it is possible, that he may

may be in Prison, or detained, so that he cannot depart from the place where he is, when he will.

And if the significator be Retrograde, he endeavours to return again as soon as he can to his own Country.

Of the fourth House, concerning Hereditaments and Possessions.

Whether the Querent shall buy, or otherwise obtain the possession of the Land he desires.

If any one enquire concerning any House or piece of Land, Meadow, Wood or Possession that he would buy, or hopes to have, or enjoy, and the question be general and absolute, so that he speak not of the Land, House or Possession of any particular Person: Behold the Ascendent, his Lord and the Moon, which shall signifie the Querent; and the fourth House and his Lord, the thing quesited or enquired after; and if the Lord of the Ascendent or the Moon be in the Fourth, or the Lord of the Fourth in the First, or one of them corporally joyned to the other by a Trine or Sextile with Reception, the Querent shall gain the thing quesited easily and without trouble or impediment; or if they be without Reception, or be joyned together by a Quartile or Opposition with a perfect Reception, the Querent shall obtain the thing quesited.

And if they be not joyned together, neither by Aspect nor by Body, but the Moon or any other Planet translate the light between them, the Querent

rent shall obtain the thing quesited by means of some friend that shall interpose and bring the matter to effect by his Wisdom and Industry.

And if the Planet which is the lighter, and is joyned to the other, become Retrograde before they come to Conjunction, the matter will be destroyed and adnulled after the Querent shall think it is perfected and compleated.

And if it be the Moon which transfers the light, see in what House she is posited, for by such a Person as is signified by that House, shall the thing be brought to pass: and if it be any other Planet that transfers the light between the Lord of the Ascendent and the Lord of the thing quesited, see what House he is Lord of; for by a Person signified by that House, shall the thing be effected. As, if it be the Lord of the third, by a Brother, Kinsman or Neighbour of the Querents; if the Lord of the Second or Eighth, by some Person not thought on nor never mentioned in the business; if the Lord of the Twelfth, by some faigning himself to be a Friend, and is not; and so of the rest judge according to the nature of the House the Planet is Lord of.

But if the Lord of the Fourth be not joyned to the Lord of the Ascendent, nor the Lord of the First, nor the Moon, to the Lord of the Fourth, nor no Planet transfer light between them, or if there be any Planet prohibiting their Conjunction, the matter shall not be effected.

And if you would know who it is that hindereth it, see what Planet prohibits the Conjunction between the Lord of the Ascendent or the Moon, and of what House he is Lord; for by him that is signified

fied by that House, shall the obstruction be made.

Of the fifth House, concerning Children.

Whether a Man shall have Children by his Wife, or by any other Woman; or if a Woman enquire whether she shall have Children by her Husband which she hath, or by any other Man?

Behold the Ascendent and his Lord, and the Moon; and if you finde the Lord of the Ascendent and the Moon, or either of them joyned to the Lord of the Fifth, which is the House of Children, say the Querent shall have Children; and likewise if the Lord of the Fifth be joyned to the Lord of the Ascendent.

And if you do not finde them joyned together, see if any Planet transfer light between the Lord of the Ascendent and the Lord of the Fifth, it also signifies Children, yet after some time. And if you do not finde it so, then see if the Lord of the Ascendent or the Moon be in the fifth House, and say the Querent shall have Children; or if the Lord of the Fifth be in the Ascendent, the Querent shall have Children.

But if this be not, see if the Lord of the Ascendent or the Moon, and the Lord of the fifth, be both joyned to another Planet, which is more ponderous then they, because he collecteth the light of them both, and is the Receiver of their Disposition, and shall be significator whether the Children

dren, if they ſhall have any, ſhall live or not; and ſee if he be free from impediments, that he be not Retrograde nor Combuſt, nor Cadent, nor otherwiſe impedited, ſay that the Children ſhall live.

But if the more ponderous Planet, which is the receiver of the Diſpoſition, be impedited, Retrograde, Combuſt or Cadent, or beſieged of the evil Planets, the Children will not live long, neither will the Father nor Mother be happy in them.

Alſo behold *Jupiter*, who is a natural Significator of Children; and if you finde him in the Aſcendent, third, fifth, ninth or eleventh, free from all impediments, ſay that the VVoman hath conceived, or ſhortly will conceive.

And if *Venus* be in the fifth Houſe not impedited, and there be any other Fortune there beſides *Jupiter* and *Venus* not impedited, the Woman ſhall conceive with Child in a little time.

But if *Jupiter* be in any of the ſaid places impedited, ſay that ſhe is not conceived; or if ſhe be, it will never come to the birth or perfection, but rather prove an Abortive.

Likewiſe if *Venus* be joyned to *Saturn* or *Mars*, or be under the Suns beams, going to a corporal Conjunction of the Sun, the VVoman will not be with Child, unleſs a Fortune be in the fifth; then ſhe may prove with Child, but will hardly have a good delivery: but if *Mars* or *Saturn* be in the fifth, or any other ill Fortune, eſpecially the Dragons Tayl, or do aſpect that Houſe by Oppoſition, the VVoman will not conceive; or if by a Quartile Aſpect they behold the fifth Houſe, it fruſtrates the Conception. *Whe-*

Whether a Woman be with Child or not.

If a Woman propose a question of her self whether she be with Child or not, behold the Ascendent and his Lord, and see where the Lord of the Ascendent is; which if he be in an Angle, free from Infortunes and other impediments, it signifies that the Woman is with Child; likewise if the Lord of the Ascendent be in a Succedent House, or in a Cadent, so he be received by a Planet in an Angle, she is with Child. But if he be in a Cadent House, and not joyned to any Planet that receiveth him; or if he do receive him, and be Retrograde or Combust, or Cadent, the Woman is not with Child. Judge the same, if the Moon be impedited; but if the Moon be received by a Planet which is free from the said impediments, she is with Child; but if the Moon be not received, and the Lord of the Ascendent be impedited, she hath not conceived. And if the Lord of the Ascendent be well placed, and behold the Ascendent with a good Aspect, she is with Child.

And if the man ask the question concerning his Wife, with her consent, give the same Judgement. But if the Man ask the question of his own motion, without the Womans knowledge, consider the seventh House and his Lord, and judge by the Lord of the Seventh as before of the Lord of the Ascendent, if the Woman had asked, not pretermitting the Moon.

Whether

Whether a Woman with Child shall have above one Child.

In this Question, behold the Ascendent, and see if *Gemini*, *Virgo*, *Sagittary* or *Pisces* be ascending, or if there be any other Signe ascending; and there be two good Planets in the fifth House, the Woman is conceived with two Children.

But if the Ascendent be a fixed or moveable Signe, and the fifth house a Signe of the same nature, and the Sun and Moon be both in fixed or moveable Signes, and there be no Planets in the Ascendent nor fifth House, nor in Aspect thereunto, the Woman is conceived but with one Child onely.

Whether a Woman shall have a Male or Female.

Behold the Ascendent and his Lord, and the fifth House and his Lord, and if you finde them in *Aries*, *Gemini*, *Leo*, *Libra*, *Sagittary* or *Aquary*, it is a signe that she is with Child of a Boy; but if not, of a Girl.

And if the Lord of the Ascendent be in a Masculine Signe, and the Lord of the Fifth in a Feminine Signe; or the Lord of the Fifth in a Masculine Signe, and the Lord of the Ascendent in a Fœminine Sign, then have recourse to the Moon, which is a partaker in every thing, and see if she be in a Masculine Signe, and be joyned to a Planet in a Masculine Signe, it is a Testimony of a Male; or if she be in a Fœminine Signe, and joyned to a Planet in a Fœminine Signe, it's a Testimo-

Testimony of a Female, whether the Lord of the Ascendent be in a Masculine Signe, or the Lord of the Fifth in a contrary Signe; also whether the Lord of the Ascendent be Masculine or Fœminine, or the Lord of the Fifth, give the signification of the Moon, according to the Planet she is joyned unto.

Of the sixth House, concerning sickness and Servants.

If a Question be proposed unto you concerning any one that is sick, whether he shall recover of his Disease or not; then take notice in the first place who it is that enquires, whether it be the sick person himself, or any other for him; and whether it be pertinent for him to enquire or not; and whether he enquires with the consent of the sick person, or of his own motion: for if he enquire by the consent and desire of the Patient, give the first House to him and the sick Person; but if one enquire of his own meer motion, give the first House to the Querent, and that House to the quesited by which he is signified; as if he enquire concerning a Brother, give the first House to the Querent, and the Third to the Sick; if for a Father, the First for the Querent, and the Fourth for the quesited; and so understand of the twelve Houses according to the Person signified by them.

And if any sick Person ask the question whether he shall be delivered from his Disease, or not, behold the Ascendent and his Lord, and the Moon, which is the signifier of the Querent; and if the

Lord of the Ascendent be in the Ascendent or Mid-heaven, it signifies his recovery; or if he be in the Seventh or Fourth, and behold the Ascendent, it signifies his recovery, unless he be impedited by the Infortunes, by a Quartile or Opposition, or be Combust, or with the Dragons Tayl, or applying to him, or within fifteen minutes of him, without the Aspect of a Fortune. But if the Lord of the Ascendent be impedited, then behold the Moon, if she be free from evil Planets, and be in an Angle, and behold the Ascendent, and be not aspected by the Lord of the Eighth, nor corporally joyned unto him, it signifies recovery from that Disease.

Behold also the Lord of the Ascendent, and the Moon, and who is strongest in signification: if he be above the Earth, it's a Signe of recovery, especially if the Ascendent behold him, or be joyned to a Planet which beholdeth the Ascendent, and giveth the light of the Lord of the Ascendent to the ☽ or to the Ascendent, and the Lord of the Ascendent and the Moon be not joyned to a Planet under the Earth, it signifies the recovery of the Patient, unless an ill Cure or ill Government cause the contrary; for not onely the sick, but the sound may disorder themselves, if they will; for which they ought not to blame the Astrologer, but themselves, if they do contrary to his Direction.

But if the Lord of the Ascendent or the Moon be under the Earth, that is, in the second, third, fourth, fifth or sixth Houses, and not joyned to any Planet that is above the Earth, it signifies the death of the Sick: and if the fortunate Planet to which the Lord of the Ascendent or the Moon is joyned which signifies the recovery of the Sick, be Retrograde,

grade, it signifies a prolonging of the Disease; and the more, if he be Cadent from an Angle, yet at length he will recover: but if that Planet to which the Lord of the Ascendent or the Moon is joyned, and to which they commit their Disposition, be entering into Combustion, it signifies the death of the Sick. Also if the Lord of the Ascendent be the significator, that is, if he be so strong, that greater signification is to be attributed to him then to the Moon, and he be joyned to any evil Planet under the Earth, it signifies Death. But if the Lord of the Ascendent be so impedited as aforesaid, that he cannot be significator of the Sick, but the signification is given to the Moon, then see whether she be above the Earth; for if she be joyned to any evil Planet under the Earth, it signifies the death of the Sick.

Also if the Moon be joyned to the Lord of the Ascendent, and he be swift in motion, descending from his Auge to the midddle of his Eccentrick, or from his greater Longitude to his first Station, it signifies the Sick shall soon recover his strength again. And if you find the Moon or the Lord of the Ascendent joyned to *Saturn*, it signifies a prolonging and lingring of the Disease. And if the Lord of the Ascendent be under the Earth, and the Moon be joyned to a Planet in the Third, Sixth, Ninth or Twelfth, it signifies the death of the Sick.

Also if the Lord of the Ascendent be joyned to the Lord of the Eighth House, and the Moon otherwise impedited, or joyned to the Lord of the eighth House, and the Lord of the Ascendent impedited, it signifies the death of the Sick.

But if you see the Lord of the Ascendent received by the Lord of the Eighth House, and the Lord of the Ascendent do not receive the Lord of the Eighth, it doth not signifie death, but a dangerous Sickness, yet the Sick shall recover; but if the Lord of the Ascendent or the Moon receive the Lord of the Eighth, it signifies death.

If the significator of the Sick, or the Moon be found in the ninth House, from the Ascendent of the Question, there is danger of Death.

And if the Lord of the Eighth be more ponderous then the Lord of the Ascendent, and the Lord of the Ascendent be joyned to him with Reception, so that the Lord of the Ascendent receive the Lord of the Eighth, it signifies Death; and if there be a Conjunction of the Lord of the Ascendent with the Lord of the Eighth, and that Conjunction be from a Trine or Sextile Aspect, it also signifies Death, whether the Lord of the Ascendent receive the Lord of the Eighth or not.

If the Lord of the Ascendent be in any Angle, it also signifies Death, but not incontinently; but when the Lord of the Eighth shall come to the degree of the Ascendent; and if not then, it shall be when the Lord of the Eighth cometh to the degree wherein the Lord of the Ascendent was at the hour of the question. Likewise if the Moon, or any other Planet translate the Vertue and Light of the Lord of the Ascendent to the Lord of the House of Death; and if the Lord of the House of Death be strong or in an Angle, and the Lord of the Ascendent be Cadent from an Angle, or be in the Disposition of his House, or the Lord of the Eighth in his Exaltation, it signifies Death; and though he

e be not Cadent, yet if he be in Oppoſition to is Houſe or Exaltation, it ſignifies death. And f the Lord of the eighth be in the Aſcendent, and he Lord of the Aſcendent and the Moon impedi-ed, it ſignifies the Diſeaſe will much increaſe, nd that the ſick will be in danger of death; ne-vertheleſs he will recover.

To know the continuance of a Diſeaſe, whe-her it be durable or not, behold the ſixth Houſe, hich is the Houſe of ſickneſs; and if there be fixed Signe, it ſignifies the ſickneſs will ſtand at ſtay, and not alter its condition; if it be a move-ble Signe, the Diſeaſe will change into ſome o-her Diſeaſe; if it be a common Signe, the Diſ-eaſe will eaſily go away of its own accord, and not uch grieve the patient.

To know whether the Diſeaſe be old or new, onſider the Moon, and ſee from what Planet ſhe ſeparated; if ſhe be ſeparated from an Orien-al Planet, the Diſeaſe is new; if from an Occi-ental Planet, it is old: and if you finde the Diſ-aſe to be old, conſider the twelfth Houſe, and udge by that, of the continuance of the Diſeaſe, you did by the ſixth Houſe in a new Diſeaſe.

To know the time when the Patient ſhall re-over, or be free from the Diſeaſe, behold the oon, which if ſhe be joyned to a Planet that is riental, it ſignifies the Diſeaſe ſhall ſoon be cu-d; but if ſhe be joyned to a Planet that is Oc-dental, it ſignifies the Diſeaſe will be ſlow and ard to be cured.

And if the Moon be not joyned to any Planet, e what Planet ſhe is firſt joyned to after her de-arture out of the Signe ſhe is in, whether he be

Oriental or Occidental, and accordingly judge of the ſpeedineſs or ſlowneſs of the cure of the Diſeaſe; and it will be the ſooner and the better perfected, if any Fortune behold the Lord of the Aſcendent, and if the Lord of the Aſcendent be not Cadent from the Aſcendent, nor from an Angle. Likewiſe conſider whether any of the Infortunes be joyned to the Lord of the Aſcendent, or he to them, or behold them with an Oppoſition or Quartile Aſpect, for they afflict him; and in that caſe, the ſick perſon ſeldome recovers: and if an evil Planet receive the Lord of the Aſcendent, the ſick will hardly recover. Conſider alſo the Moon which if ſhe be joyned to a Planet which is ſwift in Courſe and Motion, and ſhe her ſelf be ſwift in Motion, it ſignifies the ſick perſon ſhall ſoon recover: but if ſhe be joyned to a Planet that is Retrograde, it ſignifies prolongation, and lingring of the Diſeaſe. Alſo if ſhe be joyned to a Planet that is ſlow in Motion, it ſignifies prolongation and encreaſing of the Diſeaſe, and the ſick will be in a doubtful condition whether he will recover or not.

Whether an abſent party be ſick or not.

Conſider firſt the quality and condition of the Querent & queſited, and accordingly judge, to wit whether one enquire for a Father, Brother, Child or Servant, Wife, Companion or Enemy, Biſhop or Religious Perſon, King, Lord, Maſter, Friend or ſecret Enemy; and give the firſt Houſe to the Querent; and to the queſited, the Houſe by which he is ſignified.

The

Then behold the Ascendent and his Lord, and give them to the Querent; and the Lord of the House of the quesited and the Moon, give to the quesited: and if the Lord of the House of the quesited or the Moon be Angular, and not impedited by the evil Planets, the quesited is in good health. Also if either of them be in a Succedent House, free from the Infortunes and other impediments, judge the same.

But if the Lord of the quesited be in the sixth House, or corporally joyned to the Lord of the sixth, or in Opposition or Quartile unto him, it signifies the quesited is sick, whether he be in the sixth House of the question, or in the sixth from his own House, or joyned with his Lord; but if you finde not these impediments, say he is not sick.

Whether a Servant shall be freed from his Servitude or not?

If a question be proposed concerning any Servant, or the Servant propose it himself, then give the first House, the Lord of the Ascendent and the Moon, to the Servant; and the Lord of the tenth the Master, of what quality or condition soever he be. Also if it be any other vile person, behold the Lord of the Ascendent for the Servant, and see if he be joyned to the Lord of the tenth House, and be in perfect Conjunction, either Corporal or by Aspect, what Aspect soever it be, either with Reception or without Reception, or in a compleat Conjunction in Degree and Minute, say that he shall be delivered from his Servitude in a short time.

But if the Lord of the Ascendent be separated from the Lord of the tenth House, one minute or more, it signifies that he is already delivered from his Servitude.

But if you finde not the Lord of the Ascendent thus posited, then consider the Significatrix the Moon, and judge of her according as of the Lord of the Ascendent: but if you finde neither the Lord of the Ascendent nor the Moon thus posited, then have respect unto the Sun; and if you finde the Lord of the Ascendent or the Moon joyned to the Sun with the Lord of the tenth, or separated from him, give the same Judgment concerning the Sun, as of the Lord of the tenth.

But if the Lord of the Ascendent or the Moon be in the Ascendent, or in the tenth, fourth or seventh, or if either of them be joyned to any Planet in any of those Houses, he shall not be delivered from his Servitude, if the Planet to whom the Lord of the Ascendent or the Moon is joyned, be direct: but if he be retrograde, he signifies he shall be freed, but with great trouble and vexation; and if the Lord of the Ascendent be impedited in the Ascendent, or in the tenth, seventh or fourth Houses, by the Corporal Conjunction of any evil Planet, or in Opposition or ☐ Quartile to him, or be entring into Combustion, he shall not be delivered from that Servitude, unless it be by death, which looseth all Bonds.

Whether a Master will put away his Servant ?

If a Servant, either hoping or fearing that his Master will put him away, or otherwise dispose of him, and asketh the question to be resolved, whether he will or not? behold the Lord of the fifth House, which if he be joyned to any other Planet that receives him from the Signe wherein he is, either by House or Exaltation, or by two other lesser Dignities, and the Lord of the seventh be not received, it is best for the Servant where he is; but if the Lord of the seventh be received, that place is best for the Servant which he hopes to go unto.

Likewise consider the Lord of the Ascendent and the Moon, and observe from whom either of them is separated, and to whom they are joyned; for if they separate from a Fortune, and apply to an evil Planet, it is better for the Servant to stay where he is; but if they separate from an evil Planet, and be joyned to a Fortune, that place whither he intends to go, is best for him.

But if the Lord of the Ascendent or the Moon do separate from a Fortune, and apply to a Fortune, then judge according to the better Fortune, if one of them be better then the other.

But if they separate from an evil Planet, and apply to an evil Planet, they are both bad according to their several Dispositions.

And if you finde not the Lord of the Ascendent nor the Moon joyned to any Planet, if both of them be void of Course, observe what Signe either the Lord

Lord of the Ascendent or the Moon is in; if he hath therein greater Dignity then in the seventh or second, to wit, House, Exaltation, Term, Triplicity or Face, the Master with whom the Servant is, will be better for him then to remove to another: but if he have greater Dignity in the second or seventh House then in the Ascendent, another Master will be better for him then the former.

Questions pertaining to the seventh House of Marriage, whether it shall be effected or not? and when? and if it shall not be effected, what shall hinder it?

If a question be proposed to thee concerning Matrimony, whether it will take effect or not? And if not, what shall impedite it? consider the Ascendent and his Lord, and the Moon, which shall signifie the Querent; and the seventh House and his Lord, the quesited, whether the Man or Woman enquire, and see how and in what manner they aspect one another; and if the Lord of the Ascendent or the Moon be corporally joyned to the Lord of the seventh, the Man or Woman that enquires, shall enjoy his or her Sweet-heart, and the Marriage shall be effected.

Or if they behold one another by a Trine or Sextile, the Marriage shall be perfected, whether it be with Reception or without, if the Aspect or Conjunction be Corporal.

But if they be in Opposition, the matter will not be effected, unless Reception intervene; neither will

will there be any hope of it: but if it be a Quartile Aſpect with Reception, the Marriage will be perfected, though with ſome delay.

But if it be without Reception, there may be hopes of perfecting the Marriage, and they may be confident of it; yet it ſeldome comes to paſs, but is obſtructed and broken off, unleſs ſome Friend of the Querent that hath the matter in hand, may happily bring it to paſs.

After the ſame manner judge, if the Lord of the ſeventh be by ſuch Aſpects joyned to the Lord of the Aſcendent.

If the Lord of the ſeventh be in the Aſcendent, the Marriage will be eaſily compleated, and without importunity, and the VVoman hath a greater deſire thereunto then the Man, if the Man ask the queſtion; and if the Woman enquire, the Man hath a greater deſire then the Woman: but if the Significators do not aſpect each other, but there is ſome other Planet that transfers the light between them, then the matter ſhall be brought to paſs by means of ſome perſon intruſted in the buſineſs, as an Agent between them; and then ſee what Houſe that Planet is Lord of, who carries the light between them; for by one that is ſignified by that Houſe, the matter ſhall be effected: and if it be a Maſculine Planet, it ſhall be effected by a Man; if a Feminine Planet, by the means of a Woman.

Alſo behold the Planet which transfers the light or nature between the Lord of the Aſcendent and the Lord of the ſeventh, and to whom they commit their Diſpoſition; and if the Lord of the Aſcendent and the Moon, and the Lord of the ſeventh

venth be free from impediment, and not Retrograde, Combust nor Cadent from Angles, nor from the Ascendent, and be not besieged by evil Planets, nor in Square nor Opposition to them without Reception, say that the Marriage shall be very well effected, and shall continue.

And if a Fortune be the Receiver of the Disposition or a Translator of Light, and be free from impediments, the Marriage will be good and profitable, and will endure in peace and tranquillity.

But if he be evil, though he be found free from impediments, and although he shall signifie the perfection of the marriage, and the durability thereof, yet there will sometimes happen some contention, difference, and angry words between them, though not always.

And those Dissentions will be the greater on their part, or rather stirred up and caused by that person whose Significator is evil; and perhaps there may happen to be a divorce between them, by reason of those strifes and contentions.

And if the Receiver of the Disposition, or the Translator of Light be an Infortune, he will destroy and break off the Marriage after it shall be thought to be perfectly concluded; and it will be evilly broken off, so that from thence shall arise ill-will, contention and hatred.

And if he be a Fortune, and be impedited with any of the aforenamed impediments, the matter shall also be broken off, after it shall be thought to be fully concluded, but no contention shall arise thereupon; or if there do, it will not last long, and probably both parties may break off themselves

selves by their own consent and mutual will.

What cause shall hinder the Marriage?

If you desire to know what shall be the cause that shall hinder the Marriage, or break it off after it shall be thought to be fully concluded, and brought even to perfection; observe then what evil Planet it is that impedites the Reception of the Disposition of the Significators of the Man and Woman.

If it be the Lord of the second House, the Querent wants means and money, which happily some body hath discovered to the other party, and that is the cause.

If it be the Lord of the third House, some Brother of the Querents; or if he or she have no Brother, it is obstructed by something else signified by the third House.

If he be Lord of the fourth House, the Father, or something else signified by that House, breaks off the Match.

If the Lord of the fifth House, some Children of the Querents; or if the Querent have no Children, some other signification of that House is the cause.

If it be the Lord of the sixth, the cause will be sickness of the Querent, or some other signification of that House.

And if it be the Lord of the eighth House, the difference is about the portion of the Wife, or the Querent will die, before the Marriage can be perfected: which you may understand, if you finde the Lord of the Ascendent impedited by the Lord

of

of the eighth House, or joyned to him, or they receive one another.

If he be the Lord of the ninth House, some Religious Person, probably Clergy-man, or the Querents Religion will obstruct the business, or something signified by the ninth House.

And if he be the Lord of the tenth House, some Noble-Man, Magistrate, Office of the Querent, or something signified by that House, breaks off the Match.

If it be the Lord of the eleventh House, some Friend will disturb the proceeding of the Marriage, or something signified by that House.

If he be Lord of the twelfth House, the cause will be the Sickness, Infirmity, or meanness of Birth and Family of the quesited, or something signified by the twelfth House.

And if the Planet which translates the Light between the Lord of the Ascendent and the Lord of the Seventh be naturally evil, the destruction and detriment of the business will be caused by that Person who intermeddles therein, and seems to be willing to effect it and bring it to pass.

Of a Woman, Whether she be a Virgin or corrupt, or hath a Friend that she loves better then her Husband, if she be married.

Envy oftentimes raises an ill Report of Persons undeservedly, to obstruct a Marriage, or hinder the party from some Preferment: Therefore if any one propose to you a Question concerning a Woman, whether she be a Virgin or not, and would be resolved hereof:

Con-

Consider the Ascendent and his Lord, and the significatrix, which is the Moon (although in this case the Querent hath no House nor Planet which shall signifie him) and see if they be both in Angles, and in fixed Signes, say that the Woman is a Virgin, and free from any spot or vice of corruption; and if any report evil of her, they lie, and falsely abuse her, and no uncleanness is she guilty of, neither was she ever tempted by any.

But if the Lord of the Ascendent and the Moon be in fixed Signes, and the Angles be moveable Signes, she hath been tempted, but hath not yielded.

And if the Moon be joyned to *Saturn*, *Jupiter* or *Mars*, Bodily or by Aspect, so that there be between them five degrees, or less; she is tempted by one signified by that Planet to whom the Moon is joyned.

But if the Moon be joyned to *Venus* or *Mercury*, she is tempted by some Woman for a Man; but she regardeth not, nor hearkneth to her words, but scorneth her.

But if the Moon be separated from any of the said Planets three minutes, the Woman is angry with the Bawd or other Tempters, and they desist from their enterprize.

And if the Angles be fixed Signes, and the Lord of the Ascendent or the Moon in a moveable or common Signe, (but common Signes are of less importance then the moveable) she both hath been, and still is tempted, and sometimes hearkneth to what the tempting Women urge unto her, but yet yieldeth not unto them, but perseveres in her Virginity.

And

And if the Lord of the Ascendent and the Moon be in moveable Signes, or if they be both in common Signes, and the Moon be joyned with any of the said Masculine Planets, she is imbraced by one who is signified by that Planet to which the Moon is joyned, *& tetigit ille pudibunda Mulieris, & etiam posuit virilia sua juxta illa; & fuit res tantum antè quod credidit ille, se cognovisse eam; & ipsa fuit delusa ita quod expiravit ejus Virginitas: tamen non credidit se perdisse eam; quia non complevit illud verecundum ex parte sua.*

And this oftentimes comes to pass, when Men have much Company and Familiarity with VVomen, or much frequent each other, and sometimes at Feasts, or going together to Groves, Gardens, and Meetings of Pastime, or when Women go to great Festivals, *&c.*

But if then the Moon be found with the Dragons Head, the thing hath been begun, but not yet perfected; yet she hath she lost her Virginity by that means.

And if the Dragons Tayl be with the Moon, in the place of the Head, she both hath been guilty, still is guilty, and for the future is never to be judged without Crime. The same may be judged of *Mars*, if he be found in the place of the Dragons Head; but he impresseth not so much wickedness into the Woman, as doth the Dragons Tayl.

But if the Moon be joyned to *Venus*, in like manner, in Signes and Angles, it shews she hath not done the Act, yet is not a Virgin, but *videtur amare puellas, & fricare se cum eis, & Sodomizat cum eis*, and sins against Nature.

But

But if the Moon be impedited in the laſt face of *Gemini*, the VVoman hath corrupted her ſelf, *propriis manibus*, *& devirginavit ſemetipſam.* And if the Moon be impedited in the laſt Term of the ſame Signe, the VVoman will perſiſt in her wickedneſs.

And if the Aſcendent be a moveable or common Signe, or the Lord of the Aſcendent or the Moon be in moveable or common Signes, the VVoman hath lately loſt her Virginity conſentingly; or if it were not willingly, yet ſhe is deflowred.

And if the Aſcendent be a fixed Signe, and the Lord of the Aſcendent in a fixed Signe, although the Moon be in a moveable or common Signe, or if the Moon be in a fixed Signe, although the Aſcendent or Lord of the Aſcendent be in moveable or common Signes, the VVoman hath not loſt her Mayden-head; probably ſome Man hath aſſaulted her by Violence, *& appropinquit virilia ſua juxta pudenda mulieris, & ſpermatizavit ibi*, but hath not corrupted her.

And if the Lord of the Aſcendent or the Moon be Combuſt in a moveable Signe, the VVoman hath been raviſhed and loſt her Virginity by Violence; and if the Combuſtion be in a fixed Signe, one hath attempted to force her; but ſhe overcame him, and would not ſuffer her ſelf to be corrupted.

But if the Moon be in the Aſcendent with *Saturn*, and the Aſcendent be a fixed or common Signe, ſhe is not deflowred in *facto*, but abuſed *per ſcelus Sodomiticum.*

And if thou finde the Lord of the Aſcendent or the Moon in the fifth, or the Lord of the fifth in

the Ascendent, or if you finde them corporally joyn in one Signe, it signifies that the Woman hath already conceived with Child; and if they be separated one from another three Degrees or less, the Woman hath already brought forth a Child.

But if the Moon be impedited by *Mars*, and *Mars* be in Quartile with *Venus* in perfect Aspect, or if *Venus* be separated from *Mars* a minute or more, and *Venus* be then in *Cancer*, *Scorpio* or *Pisces*, and *Mars* in *Aries*, or in his Triplicity, and in Quartile to *Venus*, so that she be separated from him, say that she is a Virgin, and not corrupt.

Also you may excuse the Woman, if you finde her onely deflowred by some of the wayes before spoken of, so that she doth not believe her self that she is deflowred, you may say that you finde her a true Virgin, and that no evil can truly be said of her; or if you find that she is deluded, or that her Virginity is lost *tactu*, or in some other manner, as before is spoken, for sometimes *corrumpiter mulier, & expirat ejus virginitas solo tactu manus suæ vel alienæ, vel digitorum titillatione, dummodo ipse spermatizet:* wherefore you may truly say, That though happily she is addicted to jest or be merry with any one, yet she is not known by any man, whatsoever is said of her; and so you may excuse her to him that enquires of you, because if you should tell him the whole truth, perhaps he may account her to be corrupt, as if she had had Copulation with a Man.

Whe-

Whether a Child be the Mans it is reputed to be?

If a Mans Wife be conceived with Child, and he doubt whether it be legitimate or fraudulent, and propose the question to be resolved, behold the Lord of the Ascendent and the Moon, which are the Significators of the Querent, and the fifth and his Lord, which are the Significators of the conceived; and if they Aspect one another by Trine or Sextile, whether it be with Reception or without Reception, the Conception is legitimate.

Or if they behold one another by Quartile or Opposition with perfect and mutual Reception, or if the Lord of the Ascendent or the Moon be in the House of Children, or if the Lord of the fifth be in the Ascendent not aspected by evil Planets, or if the Fortunes behold the House of Children or his Lord, the Conception is legitimate, or Child if it be born.

But if it be not so, see if the evil Planets, either *Saturn* or *Mars*, behold the House of Children or his Lord, then the Conception is by whoredome, and the Child a Bastard.

Of Strife, Law-suits or Controversies between any, either in Contention, or to be; who shall overcome or recover, and who be overthrown; and whether a difference shall be composed without suit.

Concerning any Law-suit or Controversie, either

ther begun and depending between any parties, or to be commenced, and hereupon a queſtion be moved to you, to know who ſhall overcome or recover? take the Aſcendent and his Lord, and his Significatrix the Moon, for the Querent, and the ſeventh Houſe and his Lord for the Adverſary, and ſee if the Lord of the Aſcendent or the Moon be joyned with the Lord of the ſeventh, or be with either of them by a Trine or Sextile Aſpect with mutual Reception, they will agree between themſelves without the mediation of any other. And if one of them receive the other, and he that is received doth not receive the Receiver, they will agree without ſtrife, but not without the interceſſion of ſome other; and they who do interpoſe themſelves in the buſineſs, will be moſt for him, whoſe Significator receives the other.

And if they be joyned by a Quartile or Oppoſition with Reception, or by a Trine or Sextile without Reception, they will agree, but firſt they will go to ſuit.

And the Agreement will always begin on his part, whoſe Significator is leſs ponderous, and who commits his Diſpoſition to the other; and ſo much the better, if both Significators receive one another.

If a light Planet be joyned to a ponderous, and receive him not, but the ponderous receiveth the light, it ſignifies that he which is ſignified by the receiving Planet, will agree.

And for this, behold the Significator of the King, Magiſtrate or Judge, before whom the matter either is, or is like to depend, which is the Lord of the tenth Houſe: if he Aſpect any of the Significators,

cators, to wit, the Lord of the Aſcendent or the Lord of the ſeventh, or be corporally joyned to either of them, or if the Lord of the Aſcendent would be joyned with the Lord of the ſeventh, or the Lord of the ſeventh with him; if the Lord of the tenth cuts off that Conjunction, they will not agree till the matter hath firſt come before the Judge; and he will not ſuffer them to agree, but animates them to go to Law, to get or extort ſomething from them.

Alſo behold the Moon, whether ſhe transfer the light between the Lord of the Aſcendent and the Lord of the ſeventh; and if the Moon doth not transfer the light between them, ſee whether any other Planet doth transfer the light between them; and if ſo, there will ſome Friends interpoſe between them, and work an agreement, although they have begun a ſuit.

Then behold the Lord of the Aſcendent, which ſignifies the Querent, and the Lord of the ſeventh, which is Significator of the Adverſary; and ſee which of them is ſtrongeſt, and judge that he ſhall overcome; for he is ſtronger which is in an Angle, and eſpecially if he be in any of his Dignities; and the greater the Dignity is, and the more Fortitudes either of them hath, by ſo much he will be more powerful; and the rather, if he be received in the place where he is, for then he will have helpers and aſſiſtants.

And if there be an agreement propoſed between them, the beginning thereof ariſes from the lighter Planet, and he who committeth his Diſpoſition to the other; for if the Lord of the Aſcendent be more light, and the Lord of the ſeventh more ponde-

rous, the Querent desires the agreement; and if the Lord of the Ascendent be more ponderous, and the Lord of the seventh more light, the Adversary seeks first a composure of the difference; and the Planet which is Cadent from an Angle, is said to be the weaker, unless some other Planet well fortified assist him and receive him.

Consider also whether the Lord of the seventh be in the Ascendent, for then it signifies absolutely that the Lord of the Ascendent, that is, the Querent, will overcome, and the Adversary be overthrown.

And if the Lord of the Ascendent be in the seventh, the Querent will have the worst, and the Adversary will overcome him; for which Significator soever is found in the House of the other, he in whose House he is, will overcome, and that not onely in Law-suits, but pecuniary affairs, as buying and selling, in War and Duels, because ever his Significator that is found in the House of the other, it signifies he already is or will be overcome.

Observe likewise whether the Lord of the seventh or the Lord of the Ascendent be Retrograde; for if the Lord of the Ascendent be Retrograde, it argues weakness and debility in the Querent, and that he will not be able to stand out the suit, and that he will deny the truth to his Adversary, and not confess it, nor believe that he himself hath right done him.

And if the Lord of the seventh be Retrograde, it signifies inability and weakness on the Adversaries side, and that he will avoid the suit as much as he can, and will deny the truth; neither will he be-

believe his own cause to be good.

Behold also the Significator of the Judge, who is to give Judgement, or try the cause betwixt them, which is the Lord of the tenth House, whether he behold all the Significators of the Contention or not: if he behold them, and be direct, he will proceed then according to the ordinary course of Law in that cause, and will endeavour to end and decide it in a short time; but if he be Retrograde, it signifies that the Judge, or him who hath power of deciding the cause, will not regularly proceed therein according to due order of Law, nor care to end the same, but rather to prolong it, and keep it afoot illegally.

Now we come to speak of the continuance of a Suit.

If the Lord of the Ascendent be separated from the Lord of the seventh, or the Lord of the seven separated from the Lord of the Ascendent, or if the Lord of the Ascendent be joyned with the Sun or Moon, or either of them joyned with him, so that no other Planet hinder their Conjunction, so that it be not a corporal Conjunction of the Sun, for that impedites him, unless that Planet be in Cazimi, then he is strong; or if the Lord of the Ascendent be in the House of either of the Luminaries, or if the Sun or Moon be in the Ascendent, these are arguments of the strength of the Querent that he will overcome.

But if the Lord of the seventh be so disposed as we have spoken of the Lord of the Ascendent, it argues the strength of the Adversary.

And also observe, if the Lord of the Ascendent be joyned to the Lord of the tenth House, the Querent will seek for help from the Judge, or of him that hath the hearing of the cause, and seek to corrupt him by Bribes, that he may give Judgement on his side.

And if the Lord of the tenth House receive the Lord of the second from the Ascendent, the Judge takes money of the Querent; and if the Lord of the twelfth receive the Lord of the Ascendent, the Judge acquiesceth in the Petition of the Querent. Likewise behold whether the Lord of the tenth House be lighter then the Lord of the Ascendent, and be joyned to him, the Judge seeketh to do the business of the Querent without his desiring it: but if the Lord of the seventh be joyned to the Lord of the tenth, the Adversary seeks help from the Judge.

And if the Lord of the tenth receive the Lord of the seventh, the Judge hearkens to the request of the Adversary, and becomes his Friend, otherwise not.

But if the Lord of the tenth receive the Lord of the eighth, the Judge takes money of the Adversary.

But if the Significator of the Judge, to wit, the Lord of the tenth House, be lighter then the Lord of the seventh, and be joyned unto him, then the Judge seems voluntary to incline unto the Adversary, and to do him good, without his petitioning of him.

And after you have considered the Nature and Disposition of both Significators, to wit, the Lord of the Ascendent and Lord of the seventh, and it

not

not appears to you by any argument that they will compound and agree, but rather to contend in Law further, then obſerve whether the Lord of the tenth Houſe be joyned to any of the Significators, to wit, the Lord of the Aſcendent or Lord of the ſeventh, and which of them is joyned to him, and whether no Planet fruſtrates their Conjunction; then the Judge or Determiner of the cauſe will be favourable to him, to whoſe Significator he is joyned: that is, if he be joyned with the Significator of the firſt Houſe, he will be favourable to the Querent; if he be joyned to the Significator of the ſeventh Houſe, he will be favourable to the Adverſary; if he be joyned to neither of them, he will incline to favour neither, but paſs Judgement according to Law; and if he be joyned to them both with Reception, the Judge will compoſe the matter, and make an agreement betwixt them whether they will or no. Behold alſo the Lord of the tenth Houſe, which ſignifies the Judge, and ſee if any Planet be in the tenth Houſe; and if the Lord of the tenth be in the tenth, the Judge will bring that cauſe to an end as ſoon as poſſibly he can with credit and honour, except *Saturn* be there: and if he be Lord of the Term, Triplicity or Face, judge the ſame; but the Judge will not be ſo careful in giving Judgment.

But if there be in the tenth Houſe a Planet which hath nō Dignity there, nor is received by the Lord of the tenth Houſe, it ſignifies that the parties will not ſtand contented with the Judment or Sentence of the Judge, but will appeal to ſome other Judge, and ſtand to his Judgement.

Ob-

Observe if *Saturn* be significator of the Judge, and be in the tenth House, then the Judge will not give Judgement according to Law nor Right, (*But prove an old covetous Knave, as most are*) but if *Jupiter*, *Sol*, *Venus*, *Mercury* or *Luna* be joyned to him by any Aspect whatsoever, except an Opposition, or be void of Course, the Judge will be evil spoken of; but he will quickly suppress it, and not be defamed thereby: but if any of them be joyned to him by an Opposition, the Judge will lie under an ill report for giving false Judgement, which he cannot cleer himself of.

But if *Mars* do then behold *Saturn* by Opposition or Quartile, wheresoever *Mars* then is, the Judge will be defamed: but if *Mars* be ill dignified, the Judge will lie under great disgrace, unless *Mars* be then in *Capricorn*; because then *Mars* refrains some of his malice, especially if he be well placed.

But if you find that the parties will not stand to the Sentence of the first, but continue in their Suit, then observe if there be any other Planet in the tenth House, and by him is signified the Judge which the Parties will appeal to, to end their controversie: and if *Jupiter* be there, the Judge which they appoint will be good, benevolent, just and upright, and by no means will yield to be corrupted, (*dic quibus in terris, & eris mihi magnus Apollo*, where this *Rara Avis* is) neither by bribes nor prayers; but will proceed according to right and truth. But if *Mars* be there, the Judge will be false, surly, (and a crabbed Knave) unfaithful, not loving justice and righteousness, but one that will quickly be changed from one judgement to another

ther, and the last judgement will be always worse then the first; and the parties will repent themselves that ever they were troubled with him.

But if *Sol* be in the tenth House, the Judge will be of an upright minde, yet suffer himself to be led by the prayers of friends, and to hearken thereunto; yet he will Judge uprightly.

If *Venus* be there, the Judge will be just and upright, but not of much judgement in the Law, yet he will judge honestly.

If *Mercury* be in the tenth House, the Judge will be of a good acute Wit, and searching quickly into the matters and merits of the cause; but he will judge according to the nature of the Planets that he applies to: if to the Fortunes, justly; if to the evil Planets, unjustly: if he apply to none, he will judge according to the proof he findes.

And in all the aforesaid Accidents, the Lord of the Ascendent and Lord of the seventh are to be considered, without the participation of the Moon: although she naturally is a partaker of every thing, yet here they derogate a little from her.

But if the Moon be in the tenth House, the Judge will be light and instable, not considering right from wrong, not caring what he judgeth, nor what is said of his Judgement, be it good or bad.

Whatsoever we have here said concerning Suits and Differences between Party and Party, after the same manner are we to judge in matters of VVar, Duels, and all other Controversies.

Whether

Whether Goods ſtolen ſhall be recovered again or not?

If any one move to you a Queſtion concerning any thing ſtolen or loſt, whether he ſhall recover it again or not; behold the time of the Queſtions propounding: the Lord of the Aſcendent and the Moon ſhall ſignifie the Querent, and the ſeventh Houſe and his Lord for the Thief: and if you finde him in the ſeventh Houſe, judge that the Querent ſhall finde the Thief, if that he ſeek after him.

But if you would know whether the thing ſtolen ſhall be found again, conſider the ſecond Houſe from the Aſcendent; and if he be joyned to the Lord of the Eighth, and he receive him, which Houſe ſignifies the Subſtance of the Thief, the Querent ſhall regain the thing ſtolen, either of the Goods of the Thief, or ſome other ſatisfaction for the thing loſt.

Judge the ſame of the Lord of the firſt, if he be joyned to the Lord of the Eighth, and receive him.

But if the Lord of the ſecond from the Aſcendent, which ſignifies the Subſtance of the Querent and the thing ſtolen, be Combuſt, it ſignifies that the Thief hath conſumed, deſtroyed or made away with the thing ſtolen; ſo that if the Querent finde the Thief, yet he ſhall not finde out, or recover the thing ſtolen.

If the Lord of the ſecond be going from Combuſtion, the Querent ſhall recover part of the Goods loſt, but ſhall never finde it all, nor above half thereof.

More-

Moreover, if the Lord of the Seventh be in the First, or be joyoned to the Lord of the First, the Thief will repent him of the Fact, and bring it again to the place where it was.

Also observe that if the Lord of the First be joyned to any other Planet in the tenth, first or seventh Houses, the Querent shall finde the Thief without much looking after him; and if the Lord of the First be joyned to a Planet in a Cadent House, not beholding him, it signifies that the Thief is gone from that place so far, that there is no hopes of finding him: but if the Cadent Planet behold the Ascendent, and the Lord of the First be joyned to him, it signifies the Thief shall be found after it is almost out of hopes; yet with diligent inquisition.

Furthermore, if you finde the Lord of the Seventh Combust, and the Lord of the First behold him, it signifies the Thief will be found out when he thinks himself secure.

Also, if the Moon translate the Light between the Lord of the First and Lord of the Seventh, the Thief will be found.

And if the Lord of the First do not behold the signifier of the Thief, and he be under his Beams, he will be found, though not easily; and if the Lord of the First, and Lord of the Second be both joyned to the Lord of the Tenth, the Magistrate or Power will compell the Thief to return the thing stolen to the Querent, or to him whose it is; or the Thief will render it for fear that he shall be carried to some Magistrate in the Place wherein he is taken.

If the Lord of the Seventh be joyned to the Lord

Lord of the Third or the Lord of the Ninth, or be in the third or Ninth, it ſignifies the Thief is gone out of that Country; or if he be in the Third, it ſignifies he is in his Journey neer the confines of the Countrey.

If he be joyned to the Lord of the Third, it ſignifies he is gone far out of the Country: if he be in the Ninth, he is gone very far.

And to know towards what part a Thief or any Fugitive Perſon is gone, behold the ſignificatrix of the Fugitive, which is the Moon, and ſee where ſhe is: if ſhe be in the Aſcendent, or between the Aſcendent and the fourth Houſe, he is gone toward the Eaſt part; if he be right in the Firſt, he is gone toward the Eaſt directly; if in the ſecond Houſe, toward the Eaſt, declining a little toward the North; if in the third, more Northward: if the Moon be in the tenth Houſe, he is gone Southward; if in the eleventh Houſe, South-Eaſt; if in the twelfth Houſe, more Eaſt then South: if he be in the ſeventh Houſe, he is gone Weſtward; if he be in the Eighth, Weſt, inclining to the South; if in the Ninth, more South then VVeſt: if ſhe be in the Fourth, he is gone Northward; if in the Fifth, North-VVeſt; in the Sixth, more VVeſt: and ſo you may adde or diminiſh, according to your diſcretion, according as you ſhall ſee the Moon or the Lord of the Seventh in a place or Signe, Oriental, Meridional, Occidental or Septentrional.

But if the Lord of the Seventh be in an Angle, the Thief is not gone out of that place or Countrey: and if you finde that the Thief is gone out of that Land or Countrey, then obſerve whether

evil

evil Planets or Fortunes be joyned to the Lord of the Seventh; and if evil Planets be joyned to him, or he to evil, ill will befall the poor Thief in his flight: for if *Mars* be joyned to him, he will fall into the hands of Cutters, upon the High-VVay, who will take from him that which he carries, and wound him: if *Saturn* be joyned to him, he will happen among Thieves, and they will *rob the Thief*.

Alſo if the Moon be joyned to evil Planets, it ſignifies that he will loſe that which he carries with him.

But if Fortunes be joyned to him, and he be free from impediments, it ſignifies that he will have good ſucceſs in his flight and journey, unleſs the Fortune which is joyned to the Lord of the ſeventh be impedited by Retrogradation, Combuſtion, or be in his fall; it ſignifies that the Thief ſhall loſe that which he carries with him: but if that impedited Fortune ſhall be then joyned to another Fortune which is in the firſt or tenth Houſe, and not impedited, it ſignifies that he which follows the Thief, will take away his Goods from the Thief, becauſe he will caſt it away when he ſees himſelf purſued.

And if the Sun or Moon behold the Significator of the Thief, or the Significator of the Subſtance by a Trine or Sextile Aſpect, it ſignifies that the Querent ſhall finde againe the thing ſtolen.

Judge the ſame, if the Sun or Moon be in the firſt or tenth Houſes, and if they behold one another with a Trine or Sextile Aſpect; but if they behold one another by Square or Oppoſition, it ſignifies the Querent may at laſt finde againe the Goods

that

that were ſtolen, though he deſpaires thereof.

And the thing ſtolen or loſt will be found again after the Sun or Moon are ſeparated from the Part of Fortune, or one of them be corporally joyned to him; and ſee how many degrees that Luminary is diſtant from the Part of Fortune which is neereſt to it; that is, if the Part of Fortune be in an Angle, the thing will be found againe within ſo many days, or within ſo many weeks as the Luminary is diſtant degrees from the Part of Fortune.

And if he be in a Succedent Houſe, it will be within ſo many weeks or moneths; and if in a Cadent Houſe, in ſo many moneths or years.

And if the Sun ſignifie the finding of the Goods, it will be ſooner then if the ſignification be by the Moon. And if you finde not that the Sun nor Moon do behold the firſt Houſe, nor behold one another by any Aſpect, and neither of them behold Part of Fortune, it ſignifies that the Thief ſhall never be diſcovered nor found out, neither will the theft, or thing ſtolen, be found out or regained by any means, labour or ſearch thereafter, which may be endeavoured by the Querent or by any one for him.

Whether one ſhall finde again a thing loſt.

If any one propoſe to you a Queſtion whether he ſhall find again a thing that he hath loſt or not, and you would ſee whether it be ſtolen or not, or otherwiſe miſlaid; Then conſider the Lord of the Firſt and the Moon, if they be both joyned to the Lord of the Second, from the Aſcendent, which is the

the Significator of Substance, then the thing shall be found againe easily, and with little labour: but if one of them, either the Lord of the first or the Moon, be joyned to the Lord of the second, it signifies the thing lost shall be found, though not so easily, as if they had been both joyned to him.

But if neither of them be joyned to the Lord of the House of Substance, nor he to them, see then if any other Planet translate the light of one of them to the other, it signifies also that he shall finde the Goods lost.

And if there be not any Planet that transfers the light between them, but there is a Planet that is more ponderous then the Lord of the first and Lord of the second, to whom they both are joyned, and he receives the light of them both, it signifies the finding of the thing quesited.

Also if the Lord of the second be in the second, or behold the same with a Trine or Sextile, it signifies the Querent shall finde the thing lost, but with a great deal of care and sollicitude.

And if you finde not the Lord of the second in the second, but there be some other Planet in the second, and the Lord of the second be joyned to him, either by Body or Aspect, the thing enquired after will be found againe.

But if the Lord of the second be not in the second, neither is there any Planet there which he beholds, nor that beholds him by Trine or Sextile, it signifies the thing lost shall not be recovered againe.

Also, if you finde the Lord of the eighth joyned to the Lord of the seventh, or he to him, he will not recover againe the thing lost, because it

ſignifies, that whether it be a Thief, or any other to whoſe hands the thing is come, he will appropriate it to himſelf, and convert it to his own uſe.

Or if the Lord of the ſeventh be joyned to the Lord of the ſecond, or he to him, without a Conjunction of the Lord of the Aſcendent or Moon, ſo that the Lord of the firſt or the Moon do behold them, it ſignifies the finding again of the thing loſt, though with ſome Strife and Controverſie.

And if the Lord of the eighth be joyned to the Lord of the ſecond, the Querent ſhall recover the thing loſt; for the Conjunction of the Lord of the eighth, ſignifies that the Subſtance of the Thief, or he that hath the Goods which is loſt, ſhall tranſit into the Subſtance of the Querent, and be made his as before; and if any ſtrife ariſe thereupon, the Querent will recover and overcome: and if he recover not the thing it ſelf *in ſpecie*, yet he ſhall recover ſo much of the Goods of the Thief, or he that hath his Goods, as will make him ſatisfaction for the thing loſt; and the more ſure, if the Lord of the firſt do then behold the Lord of the eighth or ſecond.

And if he then behold the Lord of the tenth Houſe, it ſignifies that the Goods are come into the hands of ſome Officer or Magiſtrate who hopes to have, or diſpoſe thereof himſelf.

But if the Lord of the eighth Houſe be then joyned to the Lord of the tenth, it ſignifies that the Thief or Adverſary gives money to the Magiſtrate or Officer, that he ſhould not hurt him, but rather aſſiſt him.

Further, Conſider if the Lord of the ſecond be no

not joyned to the Lord of the first, nor Lord of the Eighth, the thing enquired after, will never be recovered, but may be accounted quite lost.

Behold also, if the Lord of the Second be joyned with the Lord of the Third, or with the Lord of the Ninth, or with any other Planet in those Houses, or if he himself be there, it signifies that he which hath stolen the Goods or thing lost, or he to whose hands they are come, hath carried them out of the Country, and is departed into another.

Observe also, if the Sun and Moon be both under the Earth, at the time of the question or thing stolen, it signifies it shall not be heard of again; neither shall the Thief nor he that hath it ever be known or found out.

Also if the Lord of the Ascendent and the Moon be both in the Ascendent, and the Sun behold them by a Trine or Sextile, it signifies that the thing lost or quesited after shall be found the same day it is lost. And if the Sun do behold them by a Quartile, it shall be found in a week; if by Opposition, in a month, and it shall return again to the Owner. Understand the same of every thing, after what manner soever it is lost or taken away.

Whether the Thief, or he that hath the Goods or thing lost, be one of the House or Family, or of what Quality or Condition he is.

Consider whether the Sun and Moon be both together, and do both behold the Ascendent; or if the Lord of the Ascendent be in the Ascendent, or corporally joyned to any Planet, or with the Lord of the Seventh; or if the Sun and Moon be in their

own Honſes, or in the Houſes of the Lord of the Aſcendent, and behold the Aſcendent or his Lord; or if the Lord of the Aſcendent be remote from the degree of the Cuſp of the Aſcendent, and another Planet be with him in the ſame Signe, more neer the degree of the Aſcendent, it ſignifies that the Thief or he which hath the thing loſt, or Goods, is one of the Houſe or Family.

And if you finde not both the Luminaries ſo placed, but onely one of them, then the Thief, or he which hath the things that are loſt, is not of the Houſhold, but hath relation thereunto.

And if the Sun and Moon be in their Triplicities, the Thief is one that appertaineth to the owner of the Goods, or to his Family, but dwelleth not in the Houſe with him.

And if the Luminaries be in their Tearms, or Faces, the Thief is not one of the Houſe-Dwellers, but is familiar with them, and eſpecially with the Maſter of the Houſe, and well known unto him; and is frequently in his Company, and perhaps a Kin unto him, or his Servants.

But if the Luminaries behold the Aſcendent, and do not behold the ſeventh Houſe, the Thief never was in the Houſe before; but onely that time when he ſtole the Goods.

And if any of the Luminaries be in a Common Signe, the Thief hath been in the Houſe before, but not to ſteal; and ſome of the Houſe knew when he did ſteal the Goods.

But if the ſignificator of the Thief, which is the Lord of the Seventh, be in the Third Houſe, it ſignifies, that the Thief is not of that place or Countrey, but remote therefrom.

Of the Age of the Thief.

If *Venus* be significatrix of the Thief, it is a young man or Maid; and *Mercury* signifies more youthful then *Venus*; if *Mars*, one at full Age; if *Jupiter*, older, or middle-aged; and if *Saturn*, a decrepit old Person: if he be Oriental, perfect Age. And if the Moon be significatrix, and it be in the beginning of the month, it's a young Man; if in the middle of the month, middle-age, that is, at perfect Mans Estate; and if in the end of the month, old age.

And if the Sun be significator of the Thief, and be between the Ascendent and *Medium Cœli*, it signifies Youth. And so you may augment your judgement, till you find him come to the Angle of the Earth, and that is, the End of Life.

Of the place where the Theft or thing stolen is.

If you would know in what place the thing stolen is hid or laid, consider then the fourth House, which signifies all things hidden or absconded: and see what Signe possesses the fourth House; for if it be *Aries*, *Leo* or *Sagittary*, the thing is hid in a Stable, or some place where Beasts abide or are kept.

If it be *Aries*, they are in some place where some small Cattle are kept or fed, as Sheep or Hogs, or the like.

But if it be *Leo*, the thing is in the place where some domestick ravening Beasts are kept, which are not eaten, as Dogs, Foxes, or the like.

If it be *Sagittary*, they are in a Stable, or place where Horſes and great Cattle are kept.

And if *Taurus*, *Virgo* or *Capricorn* be in the fourth Houſe, the Goods is in a Stable where Horſes are kept, or in ſome other place wherein great Cattle abide and are fed, and where they are ſlain, as ſome Slaughter-Houſe of Oxen, or the like.

But if it be *Virgo* or *Capricorn*, then it is in a place where great Cattle are fed, but not ſlain.

Virgo alſo ſignifies Barns, Mows of Corn, and Ricks where Corn or Hay is kept; and *Capricorn*, a place where Sheep are kept, or Goats, and places near the earth.

Gemini ſignifies the Walls or plaiſtering of the Houſe.

Libra in the fourth Houſe, ſignifies the Goods are about the Roof of the Houſe.

Aquary ſignifies nigh the door, in ſome high place.

If it be *Cancer*, *Scorpio* or *Piſces*, it ſignifies they are in a watry place, or near ſome water.

If *Cancer*, near ſome Ditch, ſtanding Lake, or Ciſtern.

If *Scorpio*, near ſome Sink, or ſtinking watry place.

And if *Piſces*, a place which is always wet or watry.

Of the Perſon, Form and Quality of the Thief.

If the Signe of the Houſe ſignifying the Thief be the firſt Face of *Aries*, it declares the Thief to be a man of a ruddy Complexion; and that at the time

time of the theft committed, he did wear clothes of a whitish colour.

The second Face of *Aries*, signifies the Thief is a woman, and in reddish clothes, or more tending to red then any other colour.

If it be the third Face of *Aries*, the Thief is of a pale Complexion, and his hair red or sandy colour, inclining to red.

And if it be the first Face of *Taurus*, there are two Thieves; one hath a long Visage, and the other ill-favouredly clothed.

The second Face of *Taurus*, a man in foul clothes.

If it be the third Face of *Taurus*, there are three Thieves.

The first Face of *Gemini*, signifies the Thief carries a Rod or Staff usually in his hand, and hath another with him.

The second Face of *Gemini*, signifies two Thieves, one of them being a crooked person.

And the third Face of *Gemini*, signifies that the Thief is a Souldier, or one that bears Arms: necessity not compelling him.

The first Face of *Cancer*, a young woman.

The second Face, two young women.

The third Face, a man and a woman.

The first Face of *Leo*, the Thief is a man that uses to keep wild beasts.

The second Face of *Leo*, signifies there are two Thieves.

If the third Face of *Leo* be the Signe, that signifies the Thief is a man that oftentimes carries a Staff in his hand, and an ill-favoured Countenance, looking sad and sorrowful.

The first Face of *Virgo*, signifies a woman, and one who is not suspected, or thought guilty of any such Fact.

The second Face of *Virgo*, signifies that the Thief is a man of a red Complexion, and one that uses to wear clothes made of Leather, and long Hair.

The third Face of *Virgo*, signifies the Thief is a woman of a pale Complexion, and one that hath some defect in her hearing.

If the first Face of *Libra* be the Signe upon the House which is Significator of a Thief, it signifies that the Thief is a person skilful in Musick, a Bag-pipe-Player, and one that always looks with an angry Countenance.

The second Face of *Libra*, signifies that they were two Thieves, and they have no proper or constant dwelling.

The third Face of *Libra*, signifies that the Thieves are two men.

The first Face of *Scorpio*, signifies the Thief to be a woman of a fair stature, and handsome Face.

The second Face of *Scorpio*, signifies two Thieves, a man and woman, needy persons, and ill cloathed.

The third, signifies that it is one Thief that goes with his Knees crooked, or bending inward.

The first Face of *Sagittary*, signifies the Thief to be deformed and ill-favoured.

The second Face, a woman well clothed.

The third, signifies the Thief to be a man of a yellowish Complexion.

The first Face of *Capricorn*, signifies the Thief to be a black man, of a ruddy Complexion, and a woman that is ancient.

The

The second Face of *Capricorn*, signifies the Thieves to be two women.

The third, signifies one woman with a red Face.

The first Face of *Aquary*, signifies the Thief to be a young man in the prime of his youth.

The second, signifies the Thief to be a man having a long Beard or Chin.

The third, signifies the Thief to be a man of a red Complexion, an angry and hasty person.

The first Face of *Pisces*, signifies that the Thief is a man usually wearing neat and handsome clothes.

The second, signifies the Thief to be a woman of a good stature, fair faced.

The third, signifies the Thief to be a poor man, and ill apparelled.

Questions concerning the eighth House.

Of a Man and his Wife, which shall die first.

If a man or woman ask thee a question, which of them shall first die? see whether the Lord of the Ascendent behold the Lord of the first and seventh, and see which of them first goes to Combustion, or that first suffers any impediment, his significator which is so disposed, shall first die.

What kinde of death the Querent shall die.

And if he shall ask thee, what death he shall die?

die, behold the Aſcendent and his Lord, whom if thou findeſt in the Eighth Houſe, and the eighth Houſe by *Leo*, and his Lord be unfortunate or impedited, it ſignifies that the Querent muſt die by the hurt or wound of a Beaſt.

But if *Saturn* be joyned with the Lord of the eighth Houſe, and he be impedited in *Scorpio* or *Piſces*, the Querent will be in danger of death, by the biting of ſome Serpent and venemous Beaſt; or if he avoid that, he will be in danger of drowning or ſuffocating in water.

But if *Mars* be joyned with the Lord of the Eighth, Sixth, Fourth or Twelfth, without Reception with the Lord of the Firſt, and impedite him, he declares, the Querent will die by the Sword or Fire, but rather by the ſword; and in other places he declares him not to be ſecure.

Queſtions concerning the ninth Houſe.

Concerning a long Iourney, whether the Querent ſhall undertake it or not, and whether it will be profitable or not.

In a Queſtion concerning a Journey, whether the Querent ſhall go it or not, and if not, what ſhall be the cauſe that hinders him; Behold the Lord of the Firſt, and the Moon, which are both ſignificators of the Querent; and behold the ninth Houſe and his Lord, which is the ſignificator of a long Journy; the third Houſe, a ſhort Journey; the Fifth, a mean between both; and the twelfth longeſt of all: and if thou findeſt the Lord of the

Firſt

First in the Ninth, or the Moon, or either joyned with the Lord of the Ninth; and the rather, if he be in the Third, Fifth, Seventh or Eleventh, that Journey or Voyage will be made, and that the Querent himself is the cause that moveth the Journey, neither is there any thing else that may move him thereunto, but his own voluntary Accord and Will.

Then behold the Lord of the Ninth, and see where he is; if he be in the first House, it signifies that there will come to the Querent some news from the place to which he intends to go, which may move him to go to that place sooner then he would: and if the Lord of the First be with him, or the Moon in the Ninth, there will come unto him such news as will scarce or never be performed, if he doth go. But if the Lord of the Ninth be in the first House, and joyned with the Lord of the First, there will come to him such things which he will never be able to performe if he doth go. But if the Lord of the Ninth be not in the first House, joyned to the Lord of the First, see if any other Planet do transfer the light of one of them to the other, It signifies that the Journey shall be made. But if there be no Planet that transfers the light of the Lord of the First, or of the Lord of the Ninth from the one to the other; see then if the Lord of the First and the Lord of the Ninth be both joyned to any other more ponderous Planet, and that ponderous Planet behold the ninth House, it signifies then that the Querent shall perform the Journey. But if the Lord of the Ninth be not joyned with the Lord of the First, nor any Planet that transfers the light between them, nor both

joyned

joyned to any more ponderous Planet, which beholds the Ninth House, judge that the Querent shall not go that Journey, concerning which he enquires.

But if the Lord of the First be in an Angle, and be joyned to any other Planet which is in the third House, and free from the evil Planets, it signifies also, that the journey shall be, as some have said. To whom *Zael* seems to assent. And if he be joyned to a Planet which is in the second House, and free from the Aspects or Conjunction of evil Planets, it signifies also, that the journy shall be performed.

But if the Lord of the First and the Moon be joyned to any Planet in an Angle, and not in the places which signifie journies, then the Querent shall not go his journey.

Consider nevertheless, that if the Lord of the First be found joyned to the Lord of the Ninth, it seems then by that Conjunction it will be performed.

And if you find any evil Planet in the first House having no dignity there, and impediting the Lord of the First or Ninth, or either of them, then the journey shall be annulled; and the cause hindering it, will be some impediments that will happen to the Querent, that he shall not perform it though it be begun.

And if the evil Planet be in the second House, then will something fall out to the Querent, either in his Substance, Estate or Family, which shall trouble him, that he shall not attain to go his Journey.

But if the evil Planet be in the third House, the Querents

Querents Brother, or ſomething ſignified by the third Houſe, will be the cauſe that hinders him; and if in the fourth Houſe, the Querents Father, or ſomething ſignified by that Houſe, obſtructs his Journey.

In like manner judge according to the nature of the other Houſes you finde that evil impediting Planet in.

And if the Lord of the Firſt be joyned to the Lord of the Ninth, and afterwards be joyned to an evil Planet by Conjunction, or behold him by a Quartile or Oppoſition, it ſignifies ſome evil ſhall fall to the Querent in his journey, or after he is gone his journey. And that ill which will befal, judge to be according to the nature of that Planet or ill Fortune that afflicts him; that is, if it be the Lord of the ſixth Houſe, ſickneſs will afflict him; if the Lord of the Second, loſs of his Subſtance or Eſtate; and ſo judge of the other Houſes.

And if you finde the Lord of the Aſcendent in the ſeventh or eighth Houſes, it ſignifies great labour to the Querent in his journey.

But if you find the Lord of the firſt free from impediments, Retrogradation, Combuſtion, Conjunction with evil Planets, and their Quartile or Oppoſite Aſpects, the journey will be ſafe, and not very anxious or laborious.

Of News or Rumors, whether they be true or falſe?

When a Queſtion is propoſed unto you concerning any News or Rumor, whether it be true or falſe; or if when you hear any News, you would be inform-

informed of the truth thereof, take the hour of the question, or the time when the News or Rumour is first related to you; and behold the Ascendent and his Lord, and the Moon, and operate by the strongest of them; and he is the strongest which is in an Angle, and free from impediments.

And if neither of them be Angular, see if the Ascendent and the other Angles be fixed Signes; which if it be so, it signifies the News or Rumour is true; unless the Lord of the Ascendent, or the Moon, or one of them, be joyned to *Saturn* or *Mars* without Reception, or with the Dragons Tayl: then consider the quality of the Ascendent; if there be *Jupiter*, *Sol*, *Venus*, or the Dragons Head, it signifies truth of the News or Rumour; but if there be not any one of them in the first, consider the third House, fifth and ninth; and if in any of these places you finde any of the said Planets, to wit, *Jupiter*, *Sol* or *Venus*, it signifies truth of the News, so he be not impedited.

And if you finde not any of these Planets in any of the said Houses, see if you finde *Saturn*, *Mars*, or Dragons Tayl in any of the said places, it signifies the News or Rumour is false.

Observe also if the Lord of the first be in an Angle, free from the evil Planets, and not joyned with any other Planet in a Cadent House, it signifies the report is true.

And if you finde not the Lord of the Ascendent so posited, then observe the Moon in like manner; which if you finde her in an Angle free from impediments, and not joyned to a Planet in a Cadent House, it signifies also the News is true.

But

But if it be an evil Planet that the Lord of the Ascendent is joyned to, and he be not Retrograde nor Combust, and receive him, the News is true; and if he receive him not, the News is true in part, but not altogether: judge the same of the Moon, as of the Lord of the first.

Observe also if the Lord of the first or the Moon be joyned to any Planet in an Angle, and commit their Disposition to him, it signifies the News is true.

But if the Lord of the first or the Moon be in an Angle, and joyned to a Planet in a Cadent House, the News is false, unless the Cadent Planet be a Fortune, and receives the Lord of the Ascendent or the Moon: and if he be a Fortune, and do receive the Lord of the Ascendent or the Moon, it signifies the Report or Rumour is in part true, though not all.

And if that Cadent Planet do not receive the Lord of the first or the Moon, or if he be an evil Planet, and do receive them, the Rumour is false.

And if the Lord of the first or the Moon be joyned to an evil Planet that is impedited, it signifies that the Rumours are false, and will soon be suppreſt.

And if that evil Planet be not impedited, and he receive the Lord of the first or the Moon, it signifies there is some verity in the News or Rumour, although it be not all true.

Of

Of the tenth Houſe.

Whether a man ſhall attaine to any Dignity, Office or Magiſtery, that he hopes for or ſeeks after.

When a queſtion is propoſed, whether they ſhall attaine to the Office, Dignity, Magiſtery, or Imployment which they hope for, and ſeek after, whether it be an Office or Dignity great or ſmall, as the Keeper of a Caſtle, or Porter of a City, Bayliff, or any other Officer; give the firſt Houſe to the Querent, and the tenth Houſe to the Office, Dignity or Imployment ſought after; then behold the Lord of the firſt and the Moon, if they be both joyned to the Sun, or to the Lord of the tenth, which ſignifies the Dignity or Office, or one of them, and the Lord of the tenth Houſe behold the tenth Houſe, or be therein, it ſignifies that the Querent ſhall have his deſire, but not *Gratis*: but he ſhall ſtudy, and try all the ways which he can to obtaine the thing ſought after.

But if neither of them be joyned to the Lord of the tenth, ſee if the Lord of the firſt or the Moon be in the tenth Houſe, then he ſhall obtain the thing queſited, ſo that the Lord of the firſt or the Moon be not impedited, Combuſt nor Retrograde, nor beheld by the evil Planets, by an Oppoſition or Quartile Aſpect without Reception; for then that ſignifies the ſolution of the thing, after that it ſeems to be moſt perfected.

But if the Lord of the tenth be in the firſt, ſee whether the Lord of the firſt or the Moon behold him

him or not, howſoever then the Lord of the firſt be poſited; or if the Lord of the tenth Houſe be joyned to the Lord of the firſt, and apply to a Conjunction with him, that is, if the Lord of the tenth be a lighter Planet, without doubt it ſignifies the Adeption of the thing queſited, without any petition, labour or importunity.

But if the Lord of the tenth be not in the firſt, nor joyned to the Lord of the firſt, but be joyned to *Jupiter*, *Venus* or the Sun by Aſpect, without Oppoſition to the Sun; and the Planet to which the Lord of the tenth is joyned, be in the firſt Houſe, the thing queſited ſhall be obtained with eaſe.

But if he be joyned to *Mars* or *Saturn*, and they be in the firſt Houſe, and the Aſcendent be in any of their Houſes or Exaltation, and they be Oriental or Direct, and not oppoſite the one to the other, it ſignifies the thing ſhall be obtained by petitioning and importunity.

And if you finde none of theſe Teſtimonies, ſee if there be any Planet which tranſfers the light between the Lords of the firſt and tenth; and if it be ſo, the Querent ſhall obtaine the thing queſited, but not by his own means, but ſome other friend for him; unleſs he which received the Diſpoſition of the other, be joyned to another Planet to which he commits that Diſpoſition, it ſignifies the ſolution of the thing after it is thought to be perfect.

But if the Moon be impedited, and the Lord of the firſt be not received, nor neither of them in the Houſe of the thing queſited or ſought after, the Querent ſhall not obtaine the thing he requires

quires or ſearches after; and it ſeems the cauſe is, he aims at ſomething not fit for him.

But if the Lord of the firſt or the Moon do not behold the Lord of the tenth, nor the Lord of the tenth behold either of them, and the Angles be fixed Signes, and there be none of thoſe Aſpects before ſpoken of, ſignifying the effect of the thing, behold then where the Sun and *Venus* are, and ſee if they both behold the tenth Houſe; and if they be both received, it ſignifies the effecting of the thing, and that the Querent ſhall acquire the Magiſtery or Imployment ſought after, and ſhall have much credit therein; and that it will be profitable and gainful to him, and he will gaine much money thereby.

But if they be not both received, but one of them onely, then ſee if the Moon do behold him which is not received, the thing queſited ſhall come to perfection, becauſe the Moon committeth her Diſpoſition and ſtrength to the Planet to which ſhe is joyned. Behold alſo the Moon, which if ſhe Aſpect the Cuſp of the tenth Houſe, or alſo if the Lord of the firſt Aſpect the ſame Cuſp, or if either of them be therein, or if the Lord of the tenth be in the degree of the Aſcendent, it ſignifies that the Querent is elected to the Office or thing queſited and that he ſhall ſuddainly have News thereof.

Queſtions

Questions belonging to the eleventh House.

Concerning the Hope or Trust that a Man hath in any thing that he would obtaine.

Seeing Hope is one of the chiefest things in which all men delight, and are pleased, it is no wonder if men are led by Hope to attain those things they affect; and therefore men are led by hope, sometimes of possibilities, and sometimes of impossibilities; and though a thing may seem to them impossible to attain, yet hope leads on their affections to attempt the attainment.

Wherefore if any one propose to thee a question concerning any thing which he hath hope of, see if you finde it a thing impossible as to the attainment, give not Judgment thereupon: but if it be a possibility, then behold the Ascendent and his Lord, the Moon and Lord of the eleventh, and see if the Lord of the first or the Moon be joyned to the Lord of the eleventh, or the Lord of the eleventh corporally joyned to the Lord of the first, it signifies he shall obtain the thing which he hopes for.

And if it be by Aspect, see what Aspect it is; for if it be a Trine or Sextile without Reception, he shall easily obtain it.

And if it be with Reception, he shall most easily obtain it; and if it be a Quartile with Reception, he shall obtain his hopes, though not very easily, nor yet very hardly; and if it be without Recep-

tion, or an Oppoſition, he ſhall obtain it with difficulty; and if it be an Oppoſition without Reception, he ſhall obtain it, though with great difficulty, and almoſt after-deſperation.

But if the Lord of the eleventh Houſe be in the firſt, tenth, ſeventh or fourth, and the Moon be joyned unto him by good Aſpect, or be joyned to any other Planet that receiveth her, the Querent ſhall obtain the thing hoped for, according to his deſires, unleſs the Moon commit her Diſpoſition to another Planet that is ill diſpoſed; for if the Moon commit her Diſpoſition to another Planet, and he be in *Gemini*, *Virgo*, *Sagittary* or *Piſces*, it ſignifies the Querent ſhall obtain the thing he hopes for, but not according to his minde, neither is he content therewith, yet he will obtain it with a little labour: but if he be in *Aries*, *Cancer*, *Libra* or *Capricorn*, he will acquire it with great labour and difficulty: if he be in *Taurus*, *Leo* or *Aquary*, he ſhall attain his whole deſire, without any great labour: but if he be in *Scorpio*, he ſhall gain his hopes in ſome meaſure, but not all, and that with great labour, unleſs he be received of *Mars*.

And if that Planet be impedited to which the Moon commits her Diſpoſition, it ſignifies that the thing ſhall ſeem to be brought to paſs, and as if were, quite effected, and happily he may obtain it; nevertheleſs it will be deſtroyed and fruſtrated, after he hath obtained, or that it ſeems to be compleated.

And if he be not impedited, but be in Conjunction with any Planet that receives him, it ſignifies the attainment of the thing, and that more perfectly

perfectly then the Querent can believe.

Whether a ſuppoſed perſon be a Friend or not?

There are many feigned Friends, or perſons that profeſs themſelves to be Friends, and are not really ſo: Wherefore if any one ask counſel of the Aſtrologer concerning any one, whether he be a friend or not, or move a queſtion thereupon, behold the firſt Houſe and his Lord, and the Moon and the Lord of the eleventh, and ſee if the Lord of the firſt or the Moon be corporally joyned with the Lord of the eleventh by a Trine or Sextile, or the Lord of the eleventh joyned to the Lord of the firſt, it ſignifies the party is a Friend, and what Friendſhip he profeſſes, he will perform, and their Friendſhip is true and ſtable each to other.

And if they be with Reception, their Friendſhip will continue even to their Succeſſors.

And if the Lord of the fifth do then behold either of them by a friendly Aſpect, their Friendſhip will endure and be continued even amongſt their Children and Succeſſors.

And if it be without Reception, or a Quartile Aſpect with Reception, their Friendſhip will endure long, but will not extend it ſelf to a future Generation.

And if they behold one another by an Oppoſition, whether it be with Reception or without, or by a Quartile without Reception, their Friendſhip will fall into contrariety and contention, and jarrings, and contrary one to another, and will not well agree, neither will their Friendſhip be durable.

rable. Also the Conjunction breaks and decays Friendship more then the square Aspect.

Whether the Querent shall obtaine the thing he hopes for, which he will not discover what it is?

If any one shall ask you concerning a thing which he will not plainly demonstrate to you, but generally ask to be informed concerning the thing he hopes for, whether he shall obtain it yea or no? consider then the Lord of the first and the Moon; if they be both joyned to the Fortunes, and they to them, and the Fortunes be in Angles, or if one be in an Angle, and the other in a Succedent House, or if they be both in Succedent Houses, say that he shall obtain the thing he seeks after, or hopes for.

But if one be in an Angle, and the other in a Cadent House; if they be both joyned by good Aspects, and it be a partible thing, the Querent shall obtain that part which he hopes for.

And if one be in a Succedent, and the other in a Cadent House, he will gaine something of this.

And if they be joyned from Cadent Houses, he will gaine little or nothing, so that it will not be counted worth any thing which he gets.

And if they do not behold one another, he will not obtain the thing he hopes for.

And observe also with what Planet the Lord of the first or the Moon is joyned, or what House he is Lord of, because the thing quesited is of the nature of those things which are signified by that House; and if he be Lord of two Houses, it shall be

be of the nature of that House which he most Aspects, or which he first begins to aspect, or into which he first enters.

Questions belonging to the twelfth House.

Of danger which a Man feareth, whether he shall fall into it or no?

Sometimes it so falls out, that a man may be troubled with the threats of others, or something else which he feareth, or is in doubt of will happen unto him, and would be resolved whether he need to stand in fear of any such thing or not, and you would advise him touching his doubt; then behold the first House and his Lord, and if you finde the Lord of the first in the first, tenth, seventh or fourth Houses, free from impediments, say that those threats are false, and his fears are vain, and he will not come into any danger by those things he feareth.

But if the Lord of the first be in Cadent Houses, as the third, sixth, *&c.* those threats are publickly divulged; and if the Querent fear those threats, whether they will happen to him or not, then behold the Lord of the first; if you finde him in any of the said weak places, and any evil Planet behold him by Quartile or Opposition, or be joyned to him by body, tell him, that unless he be wary and careful, he will happen to fall into that which he feareth, and touching which those threats are made.

And if the evil Planets behold him by Trine or Sextile Aspect without perfect Reception, he will fall into great trouble, and suffer much loss and detriment; but at length will get out of it: but if they receive him, he will be little or nothing hindred.

But if he be free from Infortunes, and from their impediments, his fear will not be any more augmented, but he will avoid those threats and fears.

And if he be impedited by the evil Planets, in Cadent, Succedent Houses, or in an Angle, and the worse if in an Angle, and the impediting Planet be in an Angle, it signifies great loss and detriment shall come to him by that fear.

And see if the evil impediting Planet be Lord of the second, the Querent will suffer damage in his Substance or Estate.

And if it be the Lord of the third, either the Querents brother will hurt him; or if he have not a Brother, something signified by the third House, will be the cause of damage to him.

And if the evil impediting Planet be Lord of the fourth, he will suffer by something signified by that House.

If it be Lord of the fifth, either the Children of the Querent, or something else signified by that House will afflict him.

If the Lord of the sixth, Servants sickness, or something signified by that House impedites him.

If it be the Lord of the seventh, it will be his Wife, Sweet-heart, or something signified by that House, troubles him.

If the Lord of the eighth, it signifies his death.

If

If it be the Lord of the ninth, ſome covetous envious Prieſt, or other Signification of that Houſe afflicts him.

And if it be the Lord of the tenth, ſome potent Adverſary, or partial Magiſtrate hurts him.

If the Lord of the eleventh, ſome familiar Friend, *&c.*

And if it be the Lord of the twelfth, he will ſuffer impriſonment.

And if it be not ſo, but you finde the Lord of the firſt in the twelfth, and the Lord of the twelfth behold him by Oppoſition or Quartile, or the Lord of the ſeventh by any Aſpect, or be corporally joyned to him, it ſignifies detriment and trouble to him and his enemy, or he whom he feareth will overcome him and hurt him.

And if none of thoſe Planets behold him, he will be freed, and eſcape from all thoſe dangers, and his enemy ſhall not prevail over him, but he ſhall eſcape from him, although his enemy had taken him.

And if the Moon be joyned to any evil Planet not receiving her, or which is not Lord of the Houſe wherein the Lord of the firſt is, and if he flee, he will meet with trouble and diſtreſs in that flight.

But if that evil Planet receive the Moon, or be Lord of the Houſe wherein the Lord of the firſt is, he will be delivered, and eſcape all thoſe troubles and dangers he fears.

The Resolution of a Question made of divers things together at one time.

Many people will usually come to the Astrologer indiscreetly, asking many things of him, and think it is as light or easie a thing to answer, as it is to ask; and that the Astrologer may as easily answer all questions together, as one; when it is otherwise: Wherefore when you have not the Ascendent contracted to the question, take the more general thing for the Querent, which is the Moon, and the other Planets shall signifie the things quesited or sought after: and then consider the number of the questions; for if they are six or less, judge of them according to the Conjunction the Moon makes with the other six Planets; and you may know the nature of the first question, by the nature of the Planet to whom the Moon is first joyned after the question proposed, and observe the Disposition of that Planet, & accordingly judge the effect of that thing: for if he be strong, and well placed, free from impediments, judge the effect of it will be good; if ill posited, judge the contrary.

Then see to what Planet the Moon is next joyned after her separation from that Planet, and according to his Disposition, judge of the second thing: then observe the next Application from that Separation, and judge accordingly for the six questions, and give the same Judgment of an Aspect, as of a Corporal Conjunction.

And if the questions exceed six, then afterwards judge by the Lords of the Triplicities of the Houses in which the Planets are when the Moon is

is joyned to them by Body or Aſpect.

As for Example: If the Moon be joyned to *Mars* in her firſt Conjunction which ſhe makes after the Queſtion, and *Mars* be in *Virgo*, then when thou haſt compleated the firſt ſix Queſtions, according to the number and nature of the firſt ſix Planets, then judge of the ſeventh Queſtion according to the Lord of the Firſt Triplicity of *Virgo*, which is *Venus*.

And alſo judge of the eighth according to the Lord of the firſt Triplicity of *Cancer*, which is *Mars*: and thus to the twelve queſtions. And if yet the queſtions be more, judge by the three Lords of the Triplicities, as by the firſt and ſecond. And if the queſtions exceed this number, then judge by the Lords of the Angles. And if they exceed ſtill, then judge by the Lords of the Triplicities of the Angles.

But if the queſtion be concerning any thing, whether it be true or falſe; or concerning two or three things, which is better to take then the other, or whether News or Rumors be true or falſe, judge according as is directed in the ninth, tenth and eleventh Houſes.

For if any one ask concerning many things, which is beſt for him, or moſt profitable, or concerning Rumors whether they be true or falſe, or of any thing elſe he would obtain; behold the Lord of the firſt and the Moon, and ſee which of them is ſtrongeſt, and by him operate; and if the ſtronger of them be in an Angle, free from impediments, and in Reception, the thing firſt named will be beſt & moſt true, and fitteſt for the Querent, and beſt obtained. But if the Lord of the firſt or the

the Moon be impedited, there will be some mention of the thing, but afterwards it will come to nothing; but if the Lord of the first or the Moon behold the first, and be received in a Succedent House, or free from impediments, the Querent shall obtain the thing quesited; and if they be impedited, it will be lost after it is obtained. And if he be in a Cadent House, free from other impediments, and received, the Querent shall obtain the thing quesited; or it is true, if it be concerning any News or Rumors: but if the Lord of the Ascendent or the Moon be impedited in a Cadent House, whatever his Question is, it will come to nothing.

Thus far concerning Horary Questions, the Judgements thereupon, and the first Institution or *Isagoge* of Astrology; the Second Part, concerning the Judgement to be given in the Twelve Houses in a Nativity, follows: The manner of rectifying Nativities, in an excellent Treatise called *An Astrological Grammar*, wherein the true time of any Nativity may be rightly calculated without the help of any other Book, is accurately performed by my loving Friend, Mr. *William Ryves*, Student in Physick and Astrology, and ready for publique view; to which I refer you, and am saved that labour, but onely give you the *Astrological* Judgement upon the position of the twelve Houses, according to the Figure in the *Radix*: which Judgement follows, according to *Schoner*.

Judge-

Judgements upon Nativities.

Of the First House.

THe first House signifies Nutrition, Life, and the Disposition of the Body, Health and Vertue, or debility either in Health or Sickness, the Complexion and Manners of the Minde.

The first Lord of the Triplicity of the first House is the significator of Life; and if he be a Fortune, and in the Ascendent or tenth House, in his own House or Exaltation, or any other Dignity, the Fortunes beholding and receiving him, it signifies good Nutriment, long Life, suavity of Body, and happy old Age; but if he be Peregrine, unfortunate or Cadent, judge the contrary.

The Second Lord of the Triplicity is the significator of the State, Fortune or Misery of the Native; which if he be in a good place or a Fortune, by existency or power, it signifies the Native will be of a good stature and fortunate, in good respect, having Servants under him. But if he be weak and ill-disposed, it signifies the contrary.

Of the Second House.

The Second House signifies the Substance, Riches, gain and provision of the Native, his Houshold-stuffe, Assistants, Helpers, *&c.*

The first Lord of the Triplicity of the House of Substance direct, in his Haiz, or in other Fortitudes, giveth to the Native much Riches; and as he

grows

grows in yeers, ſo increaſeth his Eſtate: but if you finde him ill placed, ſay the contrary.

If the Lord of the Second Triplicity be fortunate, received by a Planet agreeing with him, &c. the Native will rejoyce in all his works, and liberally diſtribute to all his Adherents; but if he be contrarily placed, judge the contrary.

Part of Fortune in the Houſe of a Fortune in a ſtrong place from the Aſcendent, if his Lord behold it, being in his Exaltation or Houſe, and the Moon received by the Lord of the ſecond Houſe, the Native will be rich in a high degree, and many will be enriched by him.

If the Part of Fortune be placed contrariwiſe, being under the Beams of the Sun, &c. the Native will be laborious, and of a ſorrowful Life, and will live very much by the ſuffrage of others.

If the Part of Fortune be in the Houſe of Subſtance, not aſpected by Infortunes, and the Lord of the Houſe of the Part of Fortune behold it from a good and fortunate place, free from Infortunes, the Native will be rich, and get an Eſtate without much labour.

And if the Lord of his Houſe behold him not, but the Luminaries behold him and his Lord, without the Aſpect of Infortunes, the Native will be fortunate, and of a good Life; and will gather Riches from Noble Perſons.

But if neither the Lord of his Houſe, nor the Luminaries behold him, the Native will be but of a mean Eſtate, of a weak Life, and live by the labour of his Body.

And if the Part of Fortune be under the Sun Beams aſpected by Infortunes, the Native will live

on

on Almes, and ſuffer much trouble and moleſtation.

Of the Third Houſe.

The third Houſe ſignifies Brethren, Siſters, Kindred, ſhort Journies, Faith and Religion.

The Sun and *Saturn* with the firſt Lord of the Triplicity of the third Houſe, ſignifies great Brethren; *Jupiter* and *Mars* with the Second Lord of the Triplicity, ſignifie mean Brethren; *Mercury* and *Venus* with the Third Lord of the Triplicity, ſignifie younger Brethren.

If the firſt Lord of the Triplicity of this Houſe be fortunate and ſtrong, the Brethren of the Native will be proſperous, and love him; otherwiſe judge the contrary.

The Lord of the ſecond Triplicity fortunate, eſpecially, if it be *Jupiter* or *Mercury*, the Native will be Chaſte, of good Manners, a lover of learning, finding out many inventions of his own Wit: but if he be contrarily diſpoſed, the Native will be a Fornicator, a Hypocrite, and ignorant of all things.

Of the Fourth Houſe.

The fourth Houſe ſignifies Parents, occult things, immoveable Goods, hidden Treaſures, Minerals under the Earth; Agriculture, Buildings, Poſſeſſions, the End of all Things.

The firſt Lord of the Triplicity of this Houſe, ſignifies the ſtate of the Father, according to his Dignity; and if he be in his Houſe, or in his Exal-

Exaltation, or in his Haiz, received of the Sun or *Jupiter*; and if he be in the Mid-Heaven or fifth Houſe, it ſignifies to the Father a good Eſtate, Riches, long Life, and good Fortune, if the Signe wherein this Planet is be Maſculine; but if it be a Fœminine Signe, then this Nobility, Eſtate and good Fortune is ſignified for the Mother, eſpecially if the Planet be alſo Fœminine.

If the Lord of this Triplicity be Peregrine, Cadent, Infortunate and ill placed, it ſignifies the depreſſion of the Father, that he will be dejected and caſt down in his Eſtate, and have evil Fortune; and many impediments will happen to him, the ſame yeer the Native is born.

If the Lord of the ſecond Triplicity be fortunate, the Father ſhall have Lands, and ſhall gain by labouring upon, and tilling the ſame: if he be ill poſited, he will occupy Land with much labour and trouble, and little profit.

The Part of Fortune aſpected by Infortunes, ſignifies the death of the Father.

When the Part of the Father and Part of the Mother be in the Angle of the Weſt, it ſignifies Poverty and Servitude to him or her whoſe part is there; the ſame they ſignifie in the eighth Houſe, unleſs the Sun behold them: and they ſignifie the Parents will not long continue.

Alſo if the Part of the Father be in the ſixth, eighth or twelfth Houſes, it ſignifies Poverty of the Father.

Of the Fifth Houſe.

The fifth Houſe hath ſignification of Children, Sons

Sons and Daughters, Delights, Sports, Playes, Banquets, Gifts and Donations.

The Lord of the first Triplicity of the fifth House, if he be fortunate, strong, and received in a good place, and in a fruitful Signe, in Aspect of *Jupiter* and *Venus*, the Native will have many Children, and they will be good and fortunate; but if he be contrarily placed, they will not live, *&c.*

If the Lord of the Second Triplicity be well placed, especially if he be *Mercury*, the Native will be happy in Merchandize, buying and selling, and get much thereby.

Of the Sixth House.

The sixth House signifies Sickness, Men-Servants and Maid-Servants, small Cattle.

The first Lord of the Triplicity of this sixth House, if he be strong, ascending in his Circle, or elevated above the Ascendent and his Lord, and he himself be a Fortune, the Native will gain an Estate by the infirmities of others; but if he be unfortunate, descending, or in his fall, and not aspected by the Ascendent, the Native will not be free from sickness.

If the Lord of the second Triplicity be fortunate, received, and in a good place from the Ascendent, and have any dignity therein; the Native will have good Servants, *&c.* but if you finde him otherwise placed, say the contrary.

Of the Seventh House.

The seventh House signifies Wives, Sweet-Hearts, Marriage, publique Enemies, *&c.*

If the first Lord of the Triplicity of this seventh House be fortunate, and many Planets give strength to him; the Native will have many Wives, and will have profit by his Wives; but if he be weak, Combust or Occidental, he will die without a Wife.

If the Lord of second Triplicity be well placed, and fortunate, as the first, and in the Ascendent, or between the Ascendent and Mid-heaven; the Native shall marry while he is very young.

And if he be Occidental, he defers Marriage to his old Age. And if he be weak, Cadent, Combust and Occidental, the Native will die without Wedlock.

Of the Eighth House.

The eighth House signifies the kinde of Death of the Native, Dowry of a Wife, Hereditaments and Possessions of the Dead, occult and secret Faculties, great Fears, deadly Poysons, *&c.*

The First Lord of the Triplicity of the eighth House strong, signifies that the Native shall die in Riches and Honour; if he be unfortunate, Cadent, or Peregrine, he will die an evil death.

If the second Lord of the Triplicity be strong, the Native will inherit an Eastte by the death of his Parents or Grand-Fathers; if he be unfortunate, the Native will leave his Estate to them that will

will not mourn for his death.

Of the Ninth House.

The ninth House signifies long Journies, Religion and Faith, Dreams, Sects, VViſdom, Divination, Philoſophy, Sciences, *&c.*

If the firſt Lord of the Triplicity of the ninth House be ſtrong, and well placed; the Native will get profit by long Journies: if he be contrarily placed, judge the contrary.

If the ſecond Lord of the Triplicity of this House be fortunate, the Native will be well-diſpoſed and Religious; otherwiſe, judge the contrary.

The Part of Journies by Land, if he be in an Angle corporally joyned with the Lord of the Aſcendent and with the Moon, the Native will love Journies; but if he be joyned with *Mars*, and be oppoſite to his own House, the Native will make many Journies, and ſuffer infirmities in them.

And if this Part be in one quarter of the Figure, and his Lord in another, it ſignifies the Native will have many ſeveral Journies in ſeveral parts; and if he be in any Angle, he ſignifies many Journies; and if he be fortunate, the Native will profit in his Travels; but if unfortunate, he will ſuffer loſs thereby: and if this Part be unfortunate in the ſixth or twelfth Houſes, he will be captived, impriſoned, and ſuffer ſickneſs in his Journies.

The Part of Journies by Water, with Fortunes in Watry Signes, ſignifies the Native ſhall obtain

what he seeks after, and no loss or evil shall happen unto him; but if he be with Infortunes, he shall suffer losses and troubles in his Journies or Navigation by water.

Of the tenth House.

The tenth House signifies Kingdoms, Honours, Dignities, Exaltations, Magistrates, Dominions, Magisteries, Offices, and the Mother, *&c.*

The first Lord of the Triplicity of the tenth House, if he be fortunate and well placed, either in the Ascendent or tenth House, the Native will attain to some prosperous Office or Dignity, either from a King or some great person, and good prosperity; but if he be ill placed, he will suffer impediments and contempt by great persons.

If the Lord of the second Triplicity be fortunate and well placed, the Native will be happy and fortunate in all his works; otherwise say the contrary.

Of the eleventh House.

The eleventh House hath signification of Friends that are not of ones blood, favourers and well-willers, hope, and is the House of fortune.

If the first Lord of the Triplicity of this eleventh House be fortunate and received, the Native will have many Friends that will be grateful unto him; if he be contrarily posited, he will be solitary and ingrateful.

If the Lord of the second Triplicity of this House be fortunate, the Native will be rich and honourable;

honourable; otherwise judge the contrary.

Of the twelfth House.

The twelfth House signifies secret Enemies, Prisons and Imprisonment, Tribulation, Servants, great Cattle.

If the first Lord of this twelfth House be fortunate and strong, the Enemies of the Native will be vehement against him, and hurtful to him; but if he be Cadent and Combust, or Peregrine, the Native will afflict his Enemies, and overcome them.

If the second Lord of the Triplicity of this House be fortunate, the Native shall have but few troubles; and if he have any, he shall soon evade and get out of them: but if he be infortunate, he will have many troubles.

Of the signification of the Lords of the Houses, as they shall be found posited in any of the twelve Houses of Heaven in a Nativity.

Of the Lord of the Ascendent.

The Lord of the first fortunately placed in the first House, signifies the Native to be fortunate through his own means, giveth long life, health of body and minde, and honour amongst his Friends and Kindred: but if he be Combust there, it signifies a short life.

If the Lord of the first be in the first, and a Pla-

net behold him from the Mid-Heaven, the Native will attaine to great Poſſeſſions, and be preferred by a Prince or Noble Man.

In the ſecond Houſe, it ſignifies the Native will be rich, if he be received there; but unfortunate or Combuſt there, portends poverty and miſery.

In the third Houſe, the Native will be much ſubject to Journeys, and to dwell with his Brethren or Kindred; if he be infortunate there, the Native will receive evil and danger by his Brethren and Kindred.

In the fourth Houſe, the Native will have good Poſſeſſions, and an Eſtate from his Father, and will be proſperous in Buildings and Plantations, and immoveable Goods; if he be infortunate there, the Native will die in Priſon.

If he be in the fifth Houſe, and fortunate, he will have much Joy and Mirth, many Children, and Comfort and Proſperity in them, and will have many Friends; if he be infortunate or Combuſt there, and in a watry Signe, the Native will die through drunkenneſs, or ſurfeiting with intemperance.

In the ſixth Houſe, he ſignifies many infirmities and labours; if he be infortunate there, the Native will be moleſted with a tedious and long ſickneſs, and at length miſerably periſh.

In the ſeventh Houſe, he ſignifies fortune by Conventions, Factors and Wives; the Native will be ſoon angry, and much follow the buſineſs of Women: but if he be infortunate or Combuſt in that place, the Wife of the Native will be the cauſe of his death, which will be according to the nature of that Signe which is there found; as, if it

it be *Scorpio*, let him beware poiſon; if a fiery Signe, let him beware conſuming by Fire; if a earthy Signe, he will get his death by a fall from ſome high place.

In the eighth Houſe, he ſignifies a deceiver, a ſorrowful fearful perſon, not long lived; if he be unfortunate there, the Mother of the Native will be in danger of death in Child-bed of him.

In the ninth Houſe, he giveth many long Journies; and if he be unfortunate there, danger of Thieves.

In the tenth Houſe, he portends ſome Office or Dignity to the Native; but if unfortunate or Combuſt there, the Native will be captivated, and incur death by the anger of ſome Prince or potent perſon.

If he be fortunate in the eleventh Houſe, the Native will bring his hopes to a good end, and have many Friends agreeing with him, but few Children; if unfortunate or Combuſt, he will incur danger amongſt his Friends.

If he be in the twelfth Houſe, the Native will have many Enemies, and be of an evil life, but have Fortune by great Cattle; if he be infortunate or Combuſt there, he will dye in priſon.

Of the Lord of the ſecond Houſe in the twelve Houſes.

The Lord of the ſecond Houſe in the firſt, ſignifies the Native will be rich and gainful in his Actions.

In the ſecond Houſe, the Native will be rich,

and gaine an Estate; and if the Lord of the first behold him, he will gather together Substance.

In the third House, he signifies loss by Brethren, and gaine by short Journies.

In the fourth House, he gives the Native an Estate from his Parents, and profit in immoveable things.

In the fifth House, good Children, pleasure and delight.

In the sixth House, it signifies the Natives Servants will flee or run away from him; his Cattle will die, and he will suffer much loss in his Estate and sickness.

In the seventh House, the Native will gaine an Estate evilly, and spend the same among Women; and there will fall to the Native some immoveable Goods by his Wife.

In the eighth House, the Native will be expensive, not caring upon whom: and if the Lord of the second House give his power to the Lord of the eighth, and the Lord of the second be in the eighth, it takes away the Natives Estate; but if the Lord of the eighth give his power to the Lord of the second House, and the Lord of the eighth be in the second, the Native shall gaine an Estate, Goods or Possessions of the Dead.

If he be in the ninth, he will gaine by Merchandize in Journies, and from secret places, or by some spiritual means.

In the tenth, he will gaine by the Office or Employment of some Judge or Noble Man.

If he be in the eleventh, the Native will be made rich by accidental Fortune, or by selling of Corn, and such things as are sown, or by yearly Rents or Duties.

If

If he be in the twelfth, the Native will be subject to loſe his Eſtate by Thieves; but will gaine by great Cattle.

Of the Lord of the third in the twelve Houſes.

If the Lord of the third be in the firſt Houſe, the Native will be greater then his Brethren, or elſe he will have no Brethren; and if he have, they will receive good from him, and he will have many Journies.

If he be in the ſecond, his Brethren will be at ſtrife with him for his Eſtate.

If he be in the third, his Brethren will help and aſſiſt him, and he will make ſome ſhort Journies for pleaſure.

If he be in the fourth Houſe, his Brethren will get the Eſtate of his Father from him, and ſeparate themſelves from him, and his Kindred will joyn with them.

In the fifth Houſe, he ſignifies that the Natives Brethren will have many Journies, and he will rejoyce in his Children.

If he be in the ſixth Houſe, the Native will live in mutual hatred with his Brethren, and receive injuries from them.

In the ſeventh, he ſignifies the Native will lye with his Brothers Wife, and have a Child by her, and will undertake ſome Journies becauſe of Wedlock.

In the eighth Houſe, the Natives Brethren will be of a mean Eſtate and ſhort Life: the Native will take ſome Journies fleeing from the Peſtilence,

lence, or by the reaſon of ſome Homicide or Death.

In the ninth Houſe, the Brethren of the Native will copulate with ſtrange VVomen in a ſtrange Country, and inhabit with them.

In the tenth Houſe, the Brethren of the Native will not live long, nor peaceably one with another, but in envy; and the Native will take ſome Journey becauſe of ſome Office.

In the eleventh Houſe, the Natives Brethren will be Friends to him, and he will be proſperous and fortunate.

In the twelfth Houſe, the Natives Brethren will be great Enemies unto him, and he will take ſome Journies becauſe of Enemies.

Of the Lord of the fourth in the twelve Houſes.

The Lord of the fourth Houſe in the firſt, portends fortune by Tillage of the Land, Buildings and immoveable Goods, and that the Native will be greater then the reſt of his Kindred.

In the ſecond Houſe, he ſignifies the Natives Parents have a good Eſtate, the Native ſhall live well and honourably, and buy and ſell Houſes and Poſſeſſions.

In the third Houſe, he denotes the Father ſhall ſuffer damage by the Natives Brethren, that ſome immoveable Goods and Poſſeſſions ſhall come to the Native by his Brethren or ſhort Journies.

In the fourth Houſe, it ſignifies the Native will have fortune by Agriculture, and ancient things, and be very fortunate in immoveable Goods.

If

If he be in the fifth, it signifies the Father of the Native will have a good Estate, and the Native be fortunate in his Children.

In the sixth House, he signifies the Native will be prosperous in Physick and Medicine, but will be a Lyar and treacherous.

If he be in the seventh House, it signifies fortune to the Native by Agriculture and Tillage of the Land, and by Negotiations about women; and the Native will have an Estate by his Wife.

If he be in the eighth, the Father of the Native will not be long lived, and the mother in danger to dye in Child-bed; the Native gets an inheritance of the Dead.

In the ninth, he signifies Substance to the Native by some spiritual means.

In the tenth, he will gaine by Noble Men, and have good fortune by publick employment.

In the eleventh, he naturally signifies good fortune to the Native.

In the twelfth, the Parents of the Native will remove themselves to live in some strange Country by reason of want or indigency, and the Native will dye in a strange Country, and be subject to trouble.

Of the Lord of the fifth in the twelve Houses.

The Lord of the fifth in the first, signifies the Native will have many Children, and love them, and have joy in them.

In the second, if he be fortunate, the Natives Children will get good Estates, and the Native will rejoyce in his riches.

In

In the third Houſe, it gives profit to the Native in ſhort Journies.

In the fourth, the Native will enjoy an Eſtate from his Parents.

In the fifth, he will delight in Muſick, and his Children will be proſperous.

In the ſixth, the Native will live by Servants and ſmall Cattle; he will be of a milde patient ſpirit, eaſily enduring ſickneſs.

In the ſeventh Houſe, the Native will live comfortably with his Wife, but have ſome trouble with his Children.

If he be in the eighth Houſe, the Native will enjoy an inheritance of the dead.

In the ninth Houſe, the Native will have good Children, and joy and profit in long Journies.

In the tenth Houſe, he gaines fortune by potent noble Men.

In the eleventh Houſe, the Native will proſper and enjoy his hopes, but his Children will be of evil Manners.

If he be in the twelfth Houſe, the Native will have but few Children, and they will be his Enemies, and cauſe anger and ſorrow unto him; but he will have profit by great Cattle.

Of the Lord of the ſixth in the twelve Houſes.

The Lord of the ſixth in the firſt, ſignifies the Native will ſuffer many infirmities and ſickneſs in his body of the nature of that Planet, and that his Beaſts and Servants will die.

In the ſecond, the Eſtate of the Native will be mean:

mean: it also signifies poverty and loss of his Substance.

In the third, the Brethren of the Native will be sickly and infirm, and he will suffer sickness in short Journies.

In the fourth House, he signifies the Father of the Native is of a mean condition, and that he will suffer infirmities in his own house.

In the fifth, he will afflict the Native in bringing up his Children, and give sickness to the Native by reason of Children, Feasts or Pleasures.

In the sixth House, he gives health to the Native, unless the Lord of the Ascendent behold him, then he brings some sickness to the Native.

In the seventh, he signifies the Native will have to do with base Women, and be accused of evil Actions.

If he be in the eighth House, the Native will be healthy, and see the death of his Enemies and Servants, unless the Lord of the Ascendent apply unto him, it signifies some sickness to the Native by the death of another.

In the ninth House, the Native will be deceitful, and have sickness in long Journies.

In the tenth House, he gives to the Native Anxiety and Labour, and Sickness.

If he be in the eleventh House, he will associate himself with strangers, and by his hope and trust in them, suffer himself.

If he be in the twelfth House, the Native will be hated by vile and base persons, yet they will not have power to hurt him; and he will undergo some sickness and infirmities by reason of their enmity, or by imprisonment, sorrow, or some other signification of the twelfth House.

Of

Of the Lord of the ſeventh in the twelve Houſes.

The Lord of the ſeventh in the firſt, ſignifies profit by Conventions and Negotiations, by the ſtudy of Phyſick, Aſtronomy, or ſuch like ingenious Arts; and alſo that the Native will be beloved of Women, ſo that he ſhall obtain what he will of them, and ſhall gaine by Women: it ſignifies alſo that the Native ſhall have ſtirred up againſt him many troubles and diſcords.

In the ſecond, it ſignifies the Native ſhall marry a Woman becauſe of her Eſtate, he ſhall ſee the death of his Enemies and of his Wife, and ſhall loſe his Eſtate becauſe of Enemies or Thieves, and ſhall undergo much ſtrife and contention about his Subſtance and Eſtate.

In the third, the Native will hate his Brethren, and marry with ſome of his Kindred, and live at variance with his Brethren.

If he be in the fourth, he ſignifies the Native will thrive by Agriculture, and a Poſſeſſion of his Father; that he will marry a Wife of his Kindred, and his VVife will be chaſte, loving and beautiful; and the Native will have ſome contention about the Eſtate of his Father.

In the fifth, he ſignifies the Native will marry a young VVife of good behaviour, and will have trouble by his Children.

In the ſixth, the Native will be a treacherous Lyar, and will marry a Servant, or a VVoman ſtained with ſome blemiſh.

If he be in the ſeventh, he ſignifies the Native will marry a VVife of a good Family, yet he will

not

not love her; and will have much trouble by reason of VVomen and Sweet-hearts.

If he be in the eighth House, the Native will wed with a rich VVife, and will enjoy her Estate; and many troubles it portends to the Native by reason of some inheritance of the dead.

In the ninth House, it signifies the Native will marry with some strange VVoman of a rich Estate, and suffer many troubles by reason of his Faith or Religion.

In the tenth House, he promises to the Native a rich noble VVife, and good with her; but yet some contentions will happen to him by reason of some Office or Honour.

If he be in the eleventh House, he will marry a VVidow having Children, and will love her, and live merrily and comfortably with her; but nevertheless some troubles will arise in matter of fortune.

If he be in the twelfth House, the Native will marry with some vile base VVoman, which will persecute him with hatred, and he will lead a laborious and anxious life with her; he will also sustain much trouble and contention because of Enemies.

Of the Lord of the eighth in the twelve Houses.

The Lord of the eighth House in the Ascendent, doth signifie that the Native will be subject to anger, sad, implacable, not bringing his intents to perfection, nor of a long life.

In the second, he signifies the Native will have some

ſome Subſtance and Eſtate of the Goods of the dead, and hidden things; but as to other things, he ſignifies paucity of Subſtance.

In the third, the Brethren of the Native will be infirm, maculated, indigent, and will die in ſhort Journies.

In the fourth Houſe, he ſignifies the death of the Parents, and that the Native will die in his own Houſe.

If he be in the fifth, he ſignifies the death of the Natives Children while they are Infants; and if they live, they will be wicked and evil.

If he be in the ſixth Houſe, the Native will be unfortunate in Servants and ſmall Cattle.

In the ſeventh Houſe, he ſignifies the Native ſhall marry a VVife to whom ſhall befal the inheritance of ſome ſtranger, and he ſhall enjoy it: it ſignifies alſo the death of the VVife.

In the eighth Houſe, he ſignifies the Native will die a good death, and will be healthy, and have but little ſickneſs, but be often in danger of death.

In the ninth Houſe, the Native will be ill conditioned, and a Doer of evil deeds, and will die out of his own Country.

If he be in the tenth, the Native will be put to death by the command of Authority; yet he will die in the ſtate of Honour, Office or Dignity.

If he be in the eleventh, he will have few Friends, and he will have jarring and ill-will with them which he hath, and will die in his middle age.

If he be in the twelfth, he will be oppreſſed by his Enemies, and his death will be in trouble and tribulation, and he will dye in Priſon.

Of

Of the Lord of the ninth House in the twelve Houses.

If the Lord of the ninth House be in the first, the Native will be conscientious, benevolent, and causing himself to be beloved of Men; wise and discreet; a good Traveler, and going many long Journies into forraigne Countries.

If he be in the second House, the Native will gaine Substance and Riches by long Journies.

In the third House, he signifies the Native will marry a Wife of a forreigne Country, and will remove himself from his place, and undertake Journies for the Affairs of his Brethren and Kindred.

If he be in the fourth House, he signifies the Parents of the Native have some secret infirmity, and that he will dye in Journies, and travel by reason of his Parents.

In the fifth House, it signifies the Native will have Children in a strange Country, and joy in them, and they will honour him; and he will undertake Journies because of Children.

If he be in the sixth House, the Native will marry a Servant-Maid; he will gaine by Servants and small Cattle, have some sickness in Journies, or loss, and his Family; sickness or small Cattle will cause him to take some Journies.

If he be in the seventh House, the Native will have a good Wife, one well bred, and that will obey him: it also signifies the Native will undergo many Journies, by reason of strifes and contentions.

In the eighth House, it signifies the Native will

gather together an Estate with great pleasure, and take some Journey hereupon, and for the goods or inheritance of the dead.

If he be in the ninth House, the Native will not undertake many Journies; he will be a Keeper of his word, and perhaps may go some Pilgrimage for Religions sake.

If he be in the tenth House, it signifies that the Brethren of the Native will match themselves with honourable VVomen of a good Family: it signifies also that the Native will travel to acquire some Dignity or Honour.

If he be in the eleventh House, it signifies the Native will be beloved of his Friends, humane, just, opportune and profitable to them; his Brethren will marry VVives of strange Countries; he will also undertake Journies by reason of persecution of Religion.

If he be in the twelfth House, the Native will be ill conditioned, neither fearing GOD nor Man; subtile; of a lean body; malevolent to his Brethren and Friends; an Atheist, not believing in GOD; yet journing in VVar.

Of the Lord of the tenth House in the twelve Houses.

The Lord of the tenth in the first House, signifies the Native shall have Rule and Dominion, shall be wise and ingenious in his Magistery, and in the Execution of any Office: it signifies also the Native will attaine to great Preferment or Dignity.

If he be in the second House, the Native will gaine

gaine an Estate by the Gift or Office under some King or Magistrate, and shall be honoured for his Substance and Riches.

If he be in the third House, the Native will have but few Brethren; will go many Journies, and will gaine honour by his Brethren and short Journies.

In the fourth House, it signifies the Native shall gaine Dominion and honour by the Friendship of noble Men, by Agriculture and Buildings, being Keeper of a City, and of ancient things, and will be wise in his Office or Magistery; Dignities and Offices shall freely be given unto him, and he shall prosper in Possessions and immoveable Goods.

If be be in the fifth House, he will have sickly and infirm Children, and perhaps they will die of their infirmities.

In the sixth House, he signifies the Native will have but a mean Estate or Dominion, but he shall gaine honour by Physick in curing Diseases.

In the seventh House, he portends the Native shall gaine victory in Strifes and Contentions, and by his wife; he shall marry with a noble and wise woman, and gaine honour by her.

If he be in the eighth House, it signifies the Native shall in his youth attain to VVealth, Honour and Dignity, by an inheritance of the dead; but his Mother will be in danger of death in Childbirth of him.

If he be in the ninth House, the Native shall be benevolent, will prosper in Journies, and die out of his own Country: he will attain to great Preferment by his learning.

If he be in the tenth House, the Native will

have some good Office whereon he will live well, and be of a good understanding: whoever he be that hath the Lord of the tenth House posited on the Cusp of the tenth House, it will produce him great honour by reason of his Magistery or Office.

If he be in the eleventh House, the Native will be beneficial to his Friends and he will gather together a good Estate, and his Children will enjoy his Estate after him, and he will be of an honourable fortune.

In the twelfth House, he signifies the Native will be unfortunate, and will suffer damage by the Magistrate, and will seek after honour and profit from Men which deal treacherously by him, and are his secret Enemies.

Of the Lord of the eleventh House in the twelve Houses.

The Lord of the eleventh in the first House, signifies the Native will overcome his Adversaries, and will see and obtain his desires; he will be of a good Estate, benevolent, and healthy of Body: he will have many good Friends, and do good to them, and they to him, and be fortunate in all his Actions.

If he be in the second House, he will get Riches, and gaine by his Friends and Sociates, and be fortunate in his Riches.

If he be in the third House, he will have noble Brethren, and a good Estate in his youth, and will prosper in short Journies, and amongst his Brethren.

In the fourth House, he signifies the Parents of the

the Native will be subject to infirmities, of a good Estate, but will not live long, but the Native shall be fortunate in immoveable Goods.

In the fifth House, it signifies the Native will be fortunate in all his life, both in Goods and Children.

If he be in the sixth House, the Native will be of an evil state, and of an evil life; he shall live by his sweat, and his life will be but short.

In the seventh House, it signifies that the Native will have a fortunate wife, and will love her, and have riches and good fortune with her, and they will live prosperously: it signifies also the Native will be poor in his youth, but rich in his old age.

If he be in the eighth House, he will be unfortunate; he will intermeddle with Merchandize, but have ill fortune therein: but he will prosper by some inheritance of the dead.

In the ninth House, he signifies the Native will be fortunate unto the end of his life, and have good success in Journies; his fortune will be in far Countries.

If he be in the tenth House, it signifies the Native will have power and rule in his youth; but his power will not extend any further then his own Family or Society; and he will raise his fortune by them who are placed in Dignity.

If he be in the eleventh House, the Native will be wealthy, and have many Friends, a good and great name, a prosperous and various fortune, many Children and Friends.

If he be in the twelfth House, it denotes little good to the Native: he will have few Friends, and be of an evil life.

Of the Lord of the twelfth House in the twelve Houses.

If the Lord of the twelfth be in the first House, the Native will be laborious and weak, he will have many enemies, especially those of his own house; he will have much perplexity and trouble in the beginning of his life by his enemies, which will seek to afflict his body and minde by secret treacheries: it signifies also impotency and means of the Native; and he will be poor in his youth, but rich in his age.

If he be in the second House, the Native will be wicked, of an evil life and condition: many lies and unhonest things will be also reported of him; and he will have enemies because of his Estate.

If he be in the third House, his Brethren will be adverse unto him; and by reason of them, there will happen unto him many anxieties and labours; his enemies will counsel them, and he will meet with enemies in short Journies.

In the fourth House, the Parents of the Native will be adverse unto him, his Kindred and Friends will wrangle with him, and the House of the Native will be destroyed, and he will go out of it, and will have enemies because of immoveable Goods.

If he be in the fifth House, the Children of the Native will be disobedient unto him, and of an evil life: and if the Lord of the fifth be in the twelfth, the Native will nurse the Children of others, and the Native will have sorrow and affliction by reason of his Children.

If he be in the sixth House, the Native will be infor-

infortunate in Servants and Cattle: he will have abundance of sorrow and misery, and loss of Cattle.

In the seventh House, it signifies the Nativ, will have to do with base & contemptible women who will be a trouble and molestation unto him: he will be miserable in the end of his life, and will undergo great sorrow and trouble, and treachery by women, and his enemies will take away his Estate from him.

If he be in the eighth House, the Native will have but few enemies: he will inherit a good Estate, but with much trouble, caused by the inheritance of the dead.

If he be in the ninth House, his Brethren will be troubled by their enemies; if he take a Journey, he will be molested therein: the Native will be of an evil disposition, he will suffer a great deal of sorrow, anguish and treachery about spiritual things, and matters of Religion.

If he be in the tenth House, the King or Magistrate will persecute the Native, and do evil unto him; he will suffer abundance of grief and sorrow.

In the eleventh House, he signifies the Native will not obtain any good or help from his Friends, and they will be enemies unto him: he will be miserable, and suffer much sorrow and anguish by the frowns of fortune.

In the twelfth House, the Lord of the twelfth signifies that the Native will have very many enemies, and but few friends, neither will they detect or shew their enmity or hatred, neither will their enmity or malice be able to hurt him, but he will feel some sorrow or anguish thereby; yet he regards

not his enemies, because they cannot hurt him.

We must alwayes observe, that all the aforesaid Predictions are firm and true Judgements, when the Lord of the House, and the House wherein he is, is alone, and not Peregrine, and not aspected by Fortunes nor Infortunes. But if they have the Testimonies of Fortunes or Infortunes, it is necessary to weigh their significations one with another, and judge accordingly, never receding from this Rule, or from this Radix.

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